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LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING,

E Dawson
Wor: Coll.
Oxon

LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING.

BY THE REVEREND

VICESIMUS KNOX, A. M.

LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD,
AND NOW MASTER OF TUNBRIDGE-SCHOOL.

ΟΥ ΜΙΚΡΟΝ ΔΙΑΦΕΡΕΙ ΤΟ ΟΥΤΩΣ Η ΟΥΤΩΣ ΕΥΘΥΣ ΕΚ ΝΕΩΝ ΕΘΙΖΕΣΘΑΙ ΑΛΛΑ ΠΑΜΠΟΛΥ· ΜΑΛΛΟΝ ΔΕ ΤΟ ΠΑΝ.

ARISTOT.

QUOD ENIM MUNUS REIPUBLICÆ MAJUS MELIUSVE AFFERRE POSSUMUS QUAM SI DOCEMUS ATQUE ERUDIMUS JUVENTUTEM? CIC.

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MDCCLXXXII.

BRITISH MUSEUM

TO

THE WORSHIPFUL

COMPANY of SKINNERS,

THE

Patrons of TUNBRIDGE-SCHOOL.

GENTLEMEN,

THE fulſome language of a flattering Dedication would be no leſs diſagreeable to you to receive, than to me to offer. But I will not loſe an opportunity of publicly expreſſing to you the honeſt ſentiments of an unfeigned reſpect. There ſeems, indeed, a peculiar propriety in dedicating a Treatiſe on Education to thoſe

who, in a manner which increaſes the obligation, have conſtituted me the ſuperintendant of an antient and reſpectable ſeminary.

To the honour of the commercial orders in the community, it muſt be remarked, that, amidſt the avocations of lucrative purſuits, they have uſually paid attention to the ſtate of literature, and have greatly contributed to the diffuſion of polite learning, by expending the ſuperfluity of their opulence in literary eſtabliſhments.

If we examine the origin of many antient foundations, we ſhall find a great number of ſchools and colleges inſtituted, endowed, and augmented, by the liberality of rich citizens; by a liberality diſplayed at that early period, when reviving learning, in a ſtate of infantine immaturity, might again have

have expired, had ſhe not been foſtered by the warm influence of mercantile munificence.

As one of the early benefactors to literature, Sir Andrew Judd, a Lord Mayor of London, and the pious founder of Tunbridge-School in the reign of Edward the Sixth, claims a ſhare of general gratitude. He was one of the many generous and worthy characters who have adorned your very reſpectable Society, and, fortunately for the ſchool, has appointed you the guardians and adminiſtrators of his bounty. You have not only expended his bequeſts in the ſervice of the ſchool with the ſtricteſt integrity, but from other reſources have adorned and enlarged the edifice, and promoted every improvement which can conduce to the comfort of the

maſter, and the accommodation of the ſcholar.

A fortune acquired by commerce, when it is diſcreetly expended in advancing learning, and in other acts of beneficence, acquires a grace and elegance, which a life devoted to the accumulation of money for its own ſake, can ſeldom poſſeſs. Indeed, the many inſtances of the Engliſh citizen's generoſity in building and enriching ſchools and colleges, and in affording exhibitions for the maintenance of ſtudious youth * at the univerſities,

* Sir Thomas Smythe, an anceſtor of the late Lord Chief Baron, gave ſix exhibitions to Tunbridge ſcholars, and was in other reſpects a great benefactor. Several other perſons, chiefly rich CITIZENS, have alſo bequeathed exhibitions to the ſchool. There are few of the City Companies which have not many exhibitions in their diſpoſal, left by ſome of their members for ſtudents in the univerſities. The Skinners, I am informed, have many. So alſo have the Grocers, the Clothworkers, the Fiſhmongers, and, I believe, all the TWELVE; and many of the inferior Companies.

ſeem to prove the error of an opinion very generally received, that a laborious attention to trade renders the ſentiments mean and narrow. In a few individuals, indeed, of neglected education, and confined ideas, it certainly has produced this diſgraceful effect; but that it has not a ſimilar operation on all, is abundantly evinced by ſuch examples as thoſe of a Judd, and a White *, and of many whoſe muni-

* The founder of St. John's College in Oxford, and a Lord Mayor of London. He was a member of the Merchant Taylors Company, and allotted thirty-ſeven fellowſhips in the college to their very antient and capital ſchool, founded and nobly ſupported at their expence, UNAIDED BY ANY ENDOWMENT. I hope it will not be diſagreeable if I add the following anecdote from Mr. Warton, of the favourite ſchool and college of Sir Thomas White.

"RICHARD MULCASTER, from King's College, in Cambridge, was removed to a ſtudentſhip of Chriſtchurch, in Oxford, about the year 1555, and ſoon afterwards, on account of his diſtinguiſhed accompliſhments in philology, was appointed

munificence now flows in other channels, not leſs copious or uſeful. Charitable foundations, unthought of in many other countries, and ſuch as reflect honour on human nature, are continually raiſed and ſupported by the citizens of London. Thus are we able to trace much of the national learning and the national beneficence, thoſe eminent qualities which have added an unrivalled brilliancy to the Britiſh character, to the ſame fertile ſource.

ed firſt maſter of Merchant Taylors ſchool in London. Merchant Taylors ſchool was then juſt founded as a proſeminary for St. John's College, in a houſe called THE MANOR OF THE ROSE, IN ST. LAURENCE POUNTNEY, BY THE COMPANY OF MERCHANT TAYLORS. St. John's College had been then eſtabliſhed about ſeven years, which Mulcaſter ſoon filled with excellent ſcholars till the year 1586. In the Latin plays acted before queen Elizabeth, and James the Firſt, at Oxford, the ſtudents of this college were diſtinguiſhed. This was in conſequence of their being educated under MULCASTER." Sir Thomas White gave one of his fellowſhips to Tunbridge-School.

Yes, Gentlemen; an impartial review will juſtify the aſſertion, that learning in England is more indebted for thoſe nurſeries of it, the grammar ſchools eſtabliſhed in almoſt every town * in the kingdom, and conſequently

* Two of the greateſt grammar-ſchools in the capital of the Britiſh empire are ſeverally ſupported by the Merchant Taylors and the Mercers Companies. The CHARTREUX, or Charterhouſe, was alſo founded by a citizen; and I believe it would be eaſy to enumerate a very conſiderable number of FREE or GRAMMAR SCHOOLS founded and ſupported in this country by CITIZENS; a truth moſt honourable to the COMMERCIAL CHARACTER. Many of the other City Companies have Free Schools in the country, and from all theſe together have chiefly originated the OFFICIATING clergy, and much of that light which has ſo remarkably enlightened the MIDDLE RANKS of this illuſtrious nation.

I beg leave to remark, that a FREE ſchool (ſchola libera) does not always ſignify, as it is commonly ſuppoſed, a ſchool in which children of any deſcription are to be taught "FREE OF COST;" but a LIBERAL or genteel ſchool, in oppoſition to inferior ſchools, where only mechanical or low qualifications are taught. By "FREE" ſays the learned Mr. Bryant, ſpeaking of the word in its antient ſignification, "is

quently for the nobleſt productions of learning, to city corporations, and to individual

" is ſignified any thing genteel or liberal: alſo any " thing elegant and graceful."

Such, indeed, are the ſchools in which is chiefly to be ſought a LIBERAL EDUCATION, or that kind of improvement which is recommended in this book, and which Plato deſcribes in the following paſſage tranſlated by Mr. Harris. Socrates denies not the uſefulneſs of education in the practice of lucrative and mechanical arts; but he aſſerts, that the more comprehenſive kind of it, which he calls LIBERAL, tends to effect more generous and more valuable purpoſes.

Ἡδὺς εἶ, ὅτι ἔοικας δεδιότι τοὺς πολλοῦς, μὴ δοκῇς ΑΧΡΗΣΤΑ ΜΑΘΗΜΑΤΑ προστάτειν· Τὸ δ' ἐστὶν οὐ πάνυ φαῦλον, ἀλλὰ χαλεπὸν πιστεῦσαι, ὅτι ἐν τούτοις τοῖς μαθήμασιν ἑκάστοις ΟΡΓΑΝΟΝ ΤΙ ΨΥΧΗΣ ΕΚΚΑΘΑΙΡΕΤΑΙ, ΚΑΙ ΑΝΑΖΩΠΥΡΕΙΤΑΙ, ΑΠΟΛΛΥΜΕΝΟΝ ΚΑΙ ΤΥΦΛΟΥΜΕΝΟΝ ὑπὸ ΤΩΝ ΑΛΛΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ, ΚΡΕΙΤΤΟΝ ΟΝ ΣΩΘΗΝΑΙ ΜΥΡΙΩΝ ΟΜΜΑΤΩΝ· ΜΟΝΩ ΓΑΡ ΑΥΤΩ ΑΛΗΘΕΙΑ ΟΡΑΤΑΙ. *You are pleaſant, ſays he, in your ſeeming to fear the multitude, leſt you ſhould be thought to enjoin certain ſciences that are* USELESS. *'Tis indeed no contemptible matter, though a difficult one, to believe, that through theſe particular ſciences the* SOUL HAS AN ORGAN PURIFIED AND ENLIGHTENED, WHICH IS DESTROYED AND BLINDED BY STUDIES OF OTHER KINDS; AN ORGAN BETTER WORTH SAVING THAN A THOU-

individual citizens, than to others who, from their hereditary rank and power, might have monopolized the enviable privilege of calling forth genius, and of diffuſing, by well-eſtabliſhed foundations, the poliſh and the light of learning throughout an empire.

From you, then, who appear to inherit the ſentiments, with the truſt repoſed in your predeceſſors, every attempt to improve the modes of education, originating from a place which you have ever patronized with

A THOUSAND EYES; IN AS MUCH AS TRUTH BECOMES VISIBLE THROUGH THIS ALONE.

PLATO de Repub.

INTELLECTUAL GOOD (ſays the liberal writer from whom the above tranſlation is taken), is the good of that part which is moſt excellent within us; it is a good accommodated to all places and times, which NEITHER DEPENDS ON THE WILL OF OTHERS, nor on the affluence of external fortune; it is a good which decays not with decaying appetites, but often riſes in vigour when thoſe are no more.

peculiar

peculiar partiality, will for that reaſon be ſure to find a favourable reception.

I have again the honour to ſubſcribe myſelf,

GENTLEMEN,

Tunbridge, Your obliged and
Dec. 15, 1781. humble ſervant,

VICESIMUS KNOX.

PREFACE.

THOUGH a conductor of a ſchool may be qualified by his experience to write on the ſubject of Education; yet there are circumſtances ariſing from the nature of his engagements, which render the undertaking extremely delicate. While he recommends any particular mode, it will be ſuppoſed, that he is obliquely recommending his own plan, and conſulting little more than his own intereſt. If he ſuggeſts a hint derogatory from the merit of any new and faſhionable method, or places of inſtruction, he will appear to ſome, to be actuated by envy, and to be artfully inviting pupils to his own roof. Many can ſee and attribute to ſelfiſh motives, a paſſage which has a tendency to promote the writer's advantage, though they may be incompetent judges of the propriety of the ſentiment, or of the direction which it contains.

It is indeed a truth to be lamented, that few of us are ſo improved by philoſophy, though we ſtudy and admire it, as not to feel the influence of intereſted motives. Intereſt inſenſibly blinds the underſtanding, and often impels the judgment to decide unjuſtly, without the guilt of intention. I will not arrogate ſo much, as to ſuppoſe myſelf exempted from one of the moſt powerful principles of action which ſtimulate the human heart. But I will ſay, that I have endeavoured to diveſt myſelf of every improper prepoſſeſſion, and to write the dictates of my conviction, and the reſult of my experience. To ſome ſhare of experience he may without arrogance pretend, whoſe life has been ſpent with little interruption in places of education; at ſchool, as a learner; at college, as a ſtudent; and again at ſchool, as a maſter.

That I have notwithſtanding frequently erred, is but too probable; and I am ſure I ſhould have profited little from experience, if I had not learned the folly of preſumptuous confidence. I am ready, therefore, to acknowledge my miſtakes upon conviction.

conviction. Truth is my object; and if I have not yet diſcovered truth, it is ſtill equally deſirable, and will be welcomed whenever it ſhall be pointed out by more ſucceſsful enquirers.

Some apology may be thought neceſſary for the number of quotations. All I can advance in my defence is, that they were not introduced from oſtentation, but to confirm my opinions. I was indeed deſirous of ſecuring ſome elegance and ſome authority to my book, by giving them a place in it.

I have from the ſame motive made ſome additions to the notes in this fourth, as I did in the prior editions. In conſequence of a particular requeſt, the mottoes are tranſlated, and moſt of the citations from the antient writers.

I have only to add, that I cannot ſuppoſe but that both they who educate, and they who have been educated in methods which are repreſented in this Treatiſe as erroneous or defective, ſhould feel themſelves diſpleaſed with it. Their diſpleaſure may probably riſe to reſentment. I lament the

probability. I moſt ſincerely wiſh it had been poſſible to have pleaſed them, and at the ſame time not to have concealed what appeared to me, uſeful truth. I mean to give offence to no man. I have no perſonal enmity. I ſpeak plainly, but not malevolently.

I am aware that he who endeavours to promote an univerſal advantage, by oppoſing errors widely diffuſed, muſt meet reſiſtance. I am alſo aware, that he ought to diſregard both the miſtaken and the malicious animadverſions of the intereſted and the ill-informed. Every reader has indeed a right to make remarks; but his alone will deſerve attention, whoſe judgment is not influenced on one ſide by partiality, nor on the other by malignant paſſions.

Little good would have been produced by the works of the beſt writers, if the voice of Truth, and the genuine feelings of Independence, had been ſuppreſſed by the fear of perſonal or party reſentment.

I will not neglect the opportunity afforded by a new edition, of publicly diſclaiming all arrogant pretenſions to a method of managing

naging a ſchool, ſuperior to thoſe of the many worthy and able perſons who are at this time engaged in the work of Education. I have indeed in this book ſuggeſted hints which may poſſibly excite the diligence of the idle and inadvertent, or which may be farther improved by the judicious; but I muſt entreat the reader not to do me ſo much injuſtice, as to ſuppoſe that I boldly profeſs an ability to execute all that I preſcribe. I clearly ſee, and feelingly lament, that in this department, as well as in others, our practice will ſeldom be adequate to our ideas of rectitude.

CONTENTS.

INTRODUCTION. Page 1

SECTION

I. On Elementary Diſcipline 14
II. On diſcovering the Natural Propenſity, and fixing the Deſtination 24
III. On the Queſtion, whether a public or a private Education is to be preferred 32
IV. On Grammars, and Introductory Books to the Latin 46
V. On School-Books, Dictionaries, &c. 57
VI. On writing Exerciſes 65
VII. On writing Latin Verſe 75
VIII. On writing Latin Proſe 87
IX. On uſing Tranſlations 99
X. On learning the Claſſics by Heart 112
XI. On improving the Memory 118
XII. On learning Greek, and on the Introductory Books 126
XIII. On making a Proficiency in Greek 139
XIV. On the Study of the Engliſh Language 147
XV. On the Preparation for a Mercantile Life 154
XVI. On learning French at School 166
XVII. On

SECTION Page
XVII. On the ornamental Accompliſhments 176
XVIII. On the Neceſſity and Method of learning Geography, &c. 186
XIX. On the Study of Hiſtory in the Courſe of Education 196
XX. On learning to ſpeak or read, and on Repetitions of Authors 206
XXI. On inſpiring Taſte 224
XXII. On the Study of Poetry in general 233
XXIII. On inſpiring a Love of Letters, and the Ambition of obtaining a Literary Character 240
XXIV. On the Neceſſity of Induſtry, even to Genius 251
XXV. On private Study during the Intervals of School 263
XXVI. On late Learners, and on Perſons who wiſh to recover the Acquiſitions of their Youth 278
XXVII. On the literary Education of Women 295
XXVIII. On the Fear of appearing pedantic 308
XXIX. On private Tuition 321
XXX. On the Utility of Examinations 331
XXXI. On the Regulation of puerile Diverſions 338
XXXII. On Holidays, and Holiday Taſks 345

SECTION Page

XXXIII. On the Behaviour of Parents to Scholars when at Home, and during the Receſſes 353

XXXIV. On Lenity and Severity of Diſcipline 367

XXXV. On the Paſſions and Vices of Boys 377

XXXVI. On knowing the World at an early Age 386

XXXVII. On inſpiring a Senſe of Honour and a Love of Truth 401

XXXVIII. On giving Boys a Senſe of Religion 411

XXXIX. On the Univerſities 421

XL. On Foreign Travel 437

CONCLUSION. On the Neceſſity of increaſing the perſonal Merit of the Community, by giving a proper Direction and Efficacy to the Modes of Education 450

INTRODUCTION.

ONE of the firſt ideas which will occur to a reader of my Treatiſe will be, the multitude of books which has appeared on the ſubject of education. The multitude of books on the ſubject evinces its importance, but ſuperſedes not the neceſſity of an addition to the number; for, however the moſt celebrated pieces on education have amuſed the ſpeculative reader in the retirement of his cloſet, I will venture to affirm, that they have afforded but few valuable directions to the real ſtudent and the practical inſtructor.

For the names and abilities of Milton, Locke, Rouſſeau, and of others who have written on the ſubject, I entertain all the reſpect which is due to them. Their ſyſtems are all plauſible, and truly ingenious. The world has long placed them high in the ranks of Fame, and, with reſpect to their general merit as writers, they indiſ-

putably deſerve their honours. But, when they have written on education, they have fallen into the common error of thoſe who attend to ſpeculation more than to practice. In the warmth of the innovating and reforming ſpirit, they cenſure modes of treatment in themſelves right, they recommend methods which really cannot be reduced to practice, and which, if they could, would be uſeleſs or pernicious. It is indeed eaſy to cenſure preſent eſtabliſhments, and to project new ones. The world is commonly tired of that to which it has been long accuſtomed, and fondly attached to novelty. It is then no wonder, that viſionary writers on education are greatly admired, though their directions can ſeldom be purſued.

Innovation is indeed found to be ſo agreeable to the human mind, and is received by the unexperienced and injudicious with ſuch avidity, that it becomes expedient to ſtand up in defence of thoſe eſtabliſhed practices, which, beſides that they were originally reaſonable, have been countenanced and ſupported by the uniform deciſions of long experience.

I mean,

I mean, then, in the following Treatiſe, to ſpeak in favour of that antient * ſyſtem of education, which conſiſts in a claſſical diſcipline, and which has produced in our nation many ornaments of human nature. Its own excellence has hitherto ſufficiently recommended it; but it appears to the obſervers of the times, that a plan more ſuperficial, and more flattering to idleneſs and vice, has of late begun to prevail.

I am the rather induced to defend that diſcipline which lays the foundation of improvement in antient learning, becauſe I think, and am not ſingular in the opinion, that not only the taſte, but the religion, the virtue, and I will add the li-

* Mr. Harris, ſpeaking of Ingulphus, an Engliſhman, who flouriſhed as an Eccleſiaſtic and Hiſtorian ſo long ago as the reign of Edward the Confeſſor, makes the following remark, after having quoted a paſſage from Ingulphus himſelf, in which it appears that he had been educated firſt at Weſtminſter, and afterwards at Oxford. "We ſhall only remark," ſays Mr. Harris, "on this narrative, that Weſtminſter and Oxford ſeem to have been deſtined to the ſame purpoſe then as now; that the ſcholar at Weſtminſter was to begin, and at Oxford was to finiſh, A PLAN OF EDUCATION WHICH STILL EXISTS; WHICH IS NOT EASY TO BE MENDED; AND WHICH CAN PLEAD SO ANTIENT AND SO UNINTERRUPTED A PRESCRIPTION.

berties of our countrymen, greatly depend upon its continuance. True patriotiſm and true valour * originate from that enlargement of mind, which the well-regulated ſtudy of philoſophy, poetry, and hiſtory, tends to produce; and if we can recal the antient diſcipline, we may perhaps recal the generous ſpirit of antient virtue. He who is converſant with the beſt Greek and Roman writers, with a Plato, a Xenophon, and a Cicero, muſt imbibe, if he is not deficient in the powers of intellect, ſentiments no leſs liberal and enlarged than elegant and ingenious.

Indeed this enlargement, refinement, and embelliſhment of the mind, is the beſt and nobleſt effect of claſſical diſcipline. Claſſical diſcipline is not only deſirable, as it qualifies the mind for this profeſſion or for that occupation; but as it opens a ſource of pure pleaſure unknown to the vulgar. Even if it were not the beſt preparation for every employment above the

* Πλείονας παρὰ Ἀριστοτέλους τοῦ καθηγητοῦ ἢ παρὰ Φιλίππου τοῦ πατρὸς ἀφορμὰς ἔχων, διέβαινεν ἐπὶ Πέρσας. ALEXANDER *made his expedition againſt the Perſians with better ſupplies from his maſter Ariſtotle, than from his father Philip.* PLUTARCH.

low

low and the mechanical, which it confeſſedly is, yet it is in itſelf moſt valuable, as it tends to adorn and improve human nature, and to give the ideas a noble elevation.

The poſſeſſion of an elegant mind is greatly ſuperior to the poſſeſſion of a fortune *; and I do not conſider his lot as unfortunate, who enjoys but a ſmall income, but has received the benefits of a liberal and philoſophical education. I will point out an inſtance taken from a department in life where inſtances abound. The country curate, though his pittance is ſmall, yet if he adheres to his character, and affects not the ſportſman, or the man of expenſive and vicious pleaſure, but has formed a taſte for the claſſics, for compoſition, and for the contemplation of the works of nature, may be moſt reſpectable and happy †. The paſſions will ſometimes ruffle

* Ὁ τὸν ἑαυτοῦ ΠΑΙΔΑ ΠΟΛΛΟΥ ΑΞΙΟΝ ἀποδείξας, κἂν ὀλίγα καταλίπῃ, πολλὰ ἔδωκε. *He who hath rendered his ſon a* VERY VALUABLE MAN, *though he ſhould bequeath but little, hath already beſtowed a great deal.*

XENOPHON.

† —— Modicus voti, preſſo lare, dulcis amicis,
Contented, in a ſnug little houſe, beloved by his friends.

PERSIUS.

ruffle the ſtream of happineſs in every man; but they are leaſt likely to diſcompoſe him, who ſpends his time in letters, and who at the ſame time ſtudies virtue and innocence; which indeed have a natural connexion with true learning.

Yet whatever may be advanced in favour of claſſical education, they who cenſure it will always find a numerous audience. The ignorant and illiberal, who are ſeldom deficient in cunning, will endeavour, like the crafty animal in the fable, to perſuade others, that the ornaments in which they are deficient are of little value.

But I will venture to aſſert, that claſſical learning tends moſt directly to form the true gentleman; an effect of it, which men of the world will ſcarcely allow. The buſineſs of forming the gentleman they arrogate to themſelves, and are too apt to ſeparate that character from the idea of a ſcholar. But it is not a faſhionable dreſs, nor a few external decencies of behaviour, which conſtitute the true gentleman. It is a liberal and an embelliſhed mind. I will

Qui pauca requirunt, non multis excidunt.

They who have few wants, cannot have many diſappointments. PLAUTUS.

not

not indeed aſſert, that a man who underſtands Virgil and Horace muſt, from that circumſtance, become a gentleman; becauſe it is poſſible that he may be able to conſtrue and to explain the meaning of every word, without taſting a ſingle beauty; but I cannot help thinking, that no man can taſte their excellence, without poſſeſſing a polite and an elegant mind; without acquiring ſomething more pleaſing than the mere graces of external accompliſhments. Is it not reaſonable to conclude, that he who has caught the ſpirit of the polite writers of the politeſt ages and cities, muſt poſſeſs a peculiar degree of poliſh and comprehenſion of mind?

An objector may perhaps urge, that there are reputed ſcholars, who have no appearance of this ſuperiority; and I will allow the aſſertion to be true; at the ſame time I believe it is eaſy to aſſign the cauſe of this effect. Such perſons are, perhaps, reputed, and only reputed, ſcholars; or, it is poſſible they may have attended only to the leſs elegant purſuits of literature, ſuch as are abſtruſe and not ornamental. Many have gone through all the forms of a learned education, and have aſſumed the appear-

ances of learning, who poſſeſs not enough of it to render the poſſeſſion valuable. Such perſons bring learning into diſgrace, ſince they diſcover the pride of it, and profeſs to have purſued it, yet are able to diſplay no fruits of it genuine and deſirable.

We every day meet thoſe who have been placed at great ſchools, and who are ſaid to have received a claſſical education; but who, at the ſame time, not only exhibit no peculiar advantages reſulting from it, but are alſo very ready to confeſs, that they have found it of little uſe. In all ſuch caſes, I muſt obſerve, what I have before ſuggeſted, that, though they are ſaid to have had a claſſical education, they really have not. It is true, that they have been placed at the ſchools where it might have been had, but they have not received it. Either they had no parts, or they were univerſally idle, or they were taken away too early. One of theſe circumſtances will be applicable to all; and I believe, in the preſent age, there are a great number, who have been placed in the claſſical ſchools without receiving any advantage from the claſſical mode of education, and who endeavour to bring it into diſrepute

diſrepute by alleging their own examples of its inutility.

There are, I think, two kinds of education; one of them confined, the other enlarged; one which only tends to qualify for a particular ſphere of action, for a profeſſion, or an official employment; the other, which endeavours to improve the powers of underſtanding for their own ſake; for the ſake of exalting the endowments of human nature, and rendering it capable of ſublime and refined contemplation. This laſt is the kind of education which it is the primary purpoſe of the ſubſequent pages to recommend. It conſtitutes a broad and a ſtrong baſis, on which any kind of ſuperſtructure may afterwards be raiſed. It furniſhes a power of finding ſatisfactory amuſement for thoſe hours of ſolitude, which every man muſt ſometimes know in the buſieſt walks of life; and it conſtitutes one of the beſt ſupports of old age, as well as the moſt graceful ornaments of manhood. Even in the commercial department it is greatly deſirable; for beſides that it gives a grace to the man in the active ſtage of life, and in the midſt of his negotiations, it enables him to ENJOY

HIS

HIS RETREAT WITH ELEGANCE, when his induſtry has accumulated the object of his endeavours.

Suppoſing for a moment, that a truly claſſical education were not the beſt preparation for every liberal purſuit, as well as the moſt efficacious means of exalting and refining the mind; yet, as the greater number are ſtill trained in it, who would chuſe to be totally a ſtranger to that kind of learning, in which almoſt every gentleman has been in ſome degree initiated? However great may be his natural parts, a man uſually appears in ſome reſpect inferior in truly good company, if his mind is utterly deſtitute of that ſpecies and degree of liberality, which a tincture of the claſſics is found to beſtow.

I will not, however, injure the truth by inſiſting on too much. There are caſes in which claſſical education may be properly diſpenſed with; ſuch is that of a very dull intellect, or a total want of parts; and ſuch is that of the boy who is to be trained to a ſubordinate trade, or to ſome low and mechanical employment, in which a refined taſte and a comprehenſive knowledge would divert his attention

tention from his daily occupation. It is certain that money may be acuqired, though not enjoyed with liberality, without either taſte or literary knowledge. And indeed the good of the community requires, that there ſhould be groſſer underſtandings to fill the illiberal and the ſervile ſtations in ſociety. Some of us muſt be hewers of wood and drawers of water; and it were happy if thoſe could be ſelected for the work, whoſe minds have been rendered by Nature leſs capable of ornament.

But, after all, if taſte, which claſſical learning tends immediately to produce, has no influence in amending the heart, or in promoting virtuous affections; if it contributes not to render men more humane, and more likely to be diſguſted with improper behaviour, as a deformed object, and pleaſed with rectitude of conduct, as beautiful in itſelf; if it is merely an ornamental appendage, it muſt be owned, that life is too ſhort to admit of long attention to mere embelliſhment. But the truth is, that polite learning is found by experience to be friendly to all that is amiable and laudable in ſocial intercourſe;

friendly

friendly to morality. It has a ſecret, but powerful, influence in ſoftening and meliorating the diſpoſition. True and correct taſte directly tends to reſtrain the extravagancies of paſſion, by regulating that nurſe of paſſion, a diſordered imagination.

Indeed, however highly I eſtimate knowledge, and however I admire the works of a fine fancy; yet I will not ceaſe to inculcate on the minds of ſtudious youth, that goodneſs of heart is ſuperior to intellectual excellence, and the poſſeſſion of innocence, more to be deſired than taſte. At the ſame time, I cannot help feeling and expreſſing an ardent wiſh, that thoſe amiable qualities may always be combined, and that the nobleſt of all ſublunary objects may more frequently be produced *, an all-accompliſhed man! a character, perfectly polite, yet neither vain, affected, nor ſuperficial; elegantly and deeply learned, yet neither ſceptical nor pedantic; that a graceful manner and

* Tanquam phœnix, ſemel anno quingenteſimo naſcitur. *That it may not, like a phœnix, appear but once in five hundred years.*—— SENECA.

Omnibus ornatum excellere rebus. *To be eminently accompliſhed in every thing.*

a pleaſing

a pleaſing addreſs may be the reſult, not of artifice, but of a ſincere and a benevolent heart; and that all the lovely and valuable qualities, whether exterior or internal, may operate in augmenting the general ſum of human happineſs, while they advance the dignity, and increaſe the ſatisfactions, of the individual.

It is certain, that religion, learning, and virtue have ſometimes worn a forbidding aſpect, and have appeared, by neglect, unamiable. Elegant and ornamental accompliſhments have alſo ſometimes loſt their value, becauſe they have been unaccompanied with the ſolid qualities. The union of polite learning, with uſeful and ſolid attainments, will add a luſtre and a value to both; and it is one of the principal ends of the following Treatiſe to promote their coalition.

SECTION I.

ON ELEMENTARY DISCIPLINE.

—— Καὶ ΒΡΕΦΟΣ διδάσκεται
Λέγειν, ἀκούειν θ', ὧν μάθησιν οὐκ ἔχει·
Α δ' ἂν μάθῃ τις, ταῦτα σώζεσθαι φιλεῖ·
Πρὸς γῆρας. οὕτω ΠΑΙΔΑΣ ΕΥ ΠΑΙΔΕΥΕΤΕ.

EURIPIDES.

—— *E'en the* INFANT *learns*
To form new notions, and to utter them;
And what he learns, he faithfully retains
When he is old; —— THEN TRAIN YOUR CHILDREN WELL.

Iſtiuſmodi res dicere ornatè velle, puerile eſt; planè, autem et perſpicuè expedire docti et intelligentis viri. *To affect ornament on ſuch a topic as this, is puerile; but to diſpatch it with plainneſs and perſpicuity, is the mark of an intelligent and well-informed man.* CIC.

A Diverſity of opinions has prevailed concerning the time at which education ſhould commence. Many ſuppoſe that it is uſually begun too early. To determine the queſtion with accuracy, diſcernment muſt be exerciſed in diſcovering the different degrees of expanſion which different minds diſplay, even at an infantine age. Upon the principle, that the earlieſt

impreſſions are the moſt durable, and with a view to ſave them for future improvements, I adviſe that a child may be taught all that it can comprehend, as early as poſſible.

To acquire the art of reading, is certainly difficult to a very young boy; but we daily ſee the difficulty ſurmounted at the age of five or ſix. If it is not acquired about that time, we know that the difficulty increaſes with increaſing years. Many boys, neglected at this age, have written a good hand, and have made ſome progreſs in the Latin grammar, before they have been able to read with fluency. Their inability in this reſpect has diſpirited them, by rendering them objects of deriſion to their juniors; and this has given them an early diſreliſh of books, and has led them to ſeek employment in diſſipation. Early inferiority has had a fatal influence on their ſubſequent proficiency.

Education ſhould begin even in the nurſery *; and the mother and the nurſe are, in the firſt ſtage, the beſt inſtructors.

* Adeo in teneris conſueſcere multum eſt. VIRG. *Of ſo great conſequence is it to habituate him in his tender years.*

The

The taſk of teaching an infant the alphabet, is too painful for a man of a very cultivated underſtanding. It is indeed, in the preſent age, not unuſual among the rich, to ſolicit the care of ſome ingenious perſons in teaching the very letters; and the reaſon aſſigned has been, that children acquire from the matrons, who have commonly held this province, little more than a diſguſtful monotony. This indeed is often true; yet the greater expedition with which a child will probably learn to read, under the females who are always with him, who have been uſed to manage him, and who can ſtoop to his infirmities, than under a learned tutor, to whom the labour muſt be irkſome, and therefore often ill performed, is a ſufficient reaſon for adhering, during a few of the firſt months of inſtruction, to the old and eſtabliſhed method.

A ſenſible and well-educated mother is, in every reſpect, beſt qualified to inſtruct a child till he can read well enough to enter on the Latin grammar *. I have indeed

* The Gracchi were educated, non tam in gremio quam in ſermone matris. *Not ſo much in the lap as in the converſation of a mother.*

always

always found thoſe boys the beſt readers, on their entrance on Latin, who had been prepared by a careful and accompliſhed mother. They have ſeldom had vulgar or improper tones, but have read with unuſual eaſe and elegance. But even they who have been taught to read by the more illiterate, by nurſes, and by aged matrons, and have acquired diſagreeable accents, have ſoon loſt them again on receiving better inſtruction, and on hearing better examples. And theſe early proficients in reading have always made a more rapid progreſs in their grammar, and in all claſſical learning, than boys who were kept back by fanciful parents, leſt they ſhould be injured by too early application, or catch the inelegant enunciation of an illiterate woman.

Let then the child be taught to read, as ſoon as the infant faculties begin to exhibit ſymptoms of improvable expanſion *; his

* No; ſays Rouſſeau, keep his mind idle as long as poſſible. "You will never make wiſe men, unleſs you can make boys idle and wild."

This ſingular man tells us with an air of wiſdom, that neither fables, languages, hiſtory, geography, chronology, geometry, nor any of the ſtudies in which boys have been uſually initiated in all ages by

his attention, active in the extreme, muſt fix on a variety of objects. Let his book be one of thoſe objects, though by no means the only one. Let no long confinement, and no ſeverity of reprimand or correction, attend the leſſon. A little will be learned at the earlieſt age, and with the eaſieſt diſcipline. That little will infallibly lead to farther improvement; and the boy will ſoon, and with little pain to himſelf or others, learn to read; an acquiſition, conſidered in its difficulty and in its conſequences, truly great. He, on the other hand, who is retarded, by the theoretical wiſdom of his friends, till he is ſeven or eight years old, has this burdenſome taſk to begin when habits of idleneſs have been contracted, and when he ought to be laying the foundation of claſſical knowledge.

It is much to be lamented, that mothers in the higher ranks of life, who are uſually beſt qualified for the taſk, ſeldom have time or inclination to ſuperintend the elementary education of their own children.

the greateſt men, are proper for children under twelve or fifteen. Such doctrines do modern ſages advance, for the ſake of diſtinction! See EMILIUS.

The

The happieſt conſequences would flow from their immediate interpoſition. But it muſt be confeſſed, that the employment, though maternal tenderneſs and a ſenſe of duty may render it tolerable, is by no means pleaſurable; unleſs, indeed, under the particular circumſtances of a remarkable docility in the pupil, and an amiable diſpoſition.

To facilitate the acquiſition of the art of reading, various contrivances have been invented. The letters have been made toys, and the whole buſineſs of learning to read has been converted into a game at play. The idea is pleaſing and plauſible; but I never yet ſaw any great ſucceſs attend the attempt. Reading, if it was a game, was ſtill ſuch a game as the child liked leſs than his other diverſions. It was, indeed, a game at which he would never play if he could help it. I am not quite ſure, that it is right to give him a notion that he has nothing to do but to play. Let him know, that he has buſineſs of a ſerious kind; and, by attending to it periodically, let him contract a habit of application. A temporary attention to ſomething by no means tedious or labori-

ous, but which at the ſame time he is not to conſider as play, will make his diverſion more agreeable. Indeed viciſſitude is neceſſary to render diverſions pleaſing. They become painful buſineſs, when continued without variety. We all come into the world to perform many duties, and to undergo many difficulties; and the earlier the mind learns to bear its portion of them, the leſs likely will it be to ſink under thoſe burdens which will one day be impoſed upon it. To lead a child to ſuppoſe that he is to do nothing which is not conducive to pleaſure, is to give him a degree of levity, and a turn for diſſipation, which will certainly prevent his improvement, and may perhaps occaſion his ruin.

It is not rigid to explode thoſe fanciful modes of inſtruction which injure, while they indulge, the inexperienced pupil. But it would be rigid not to unite the agreeable with the uſeful, whenever the union can be effected. Books, therefore, written for the uſe of children, ſhould be rendered pleaſing to the eye and to the imagination. They ſhould abound in cuts, and ſhould be adorned with gilding, and

every

every attractive colour. The matter ſhould be not only intelligible to the weakeſt capacity, but intereſting. Fables are univerſally uſed, and with great propriety. No one wants to be informed how many, how various, and how well adapted books abound in our language for the uſe of children. Even the common ſpelling-books, though they exhibit no great ingenuity in their compilation, are ſufficiently well calculated to teach the art of reading, and have been inſtrumental in teaching by far the greater part of the nation, from their firſt appearance. A poeteſs * of our own times, remarkably diſtinguiſhed by her taſte and genius, has condeſcended to compoſe little books for the initiation of children in reading, and they ſeem well adapted to effect her laudable purpoſe.

The greateſt objection to the very early inſtruction which I recommend, is, that, when injudiciouſly directed, it may injure the health of the tender pupil. But it may certainly be ſo conducted, as neither to

* Mrs. Barbauld, whoſe condeſcenſion, in writing theſe little books, is not leſs amiable than her ingenuity.

injure health *, nor to preclude that lovely cheerfulneſs which marks and adorns the vernal ſeaſon of life. All corporeal puniſhment †, and all immoderate reſtraint, muſt be prohibited. Praiſe, careſſes, and rewards, are the beſt incitements to application. If theſe will not operate, the point muſt for a while be given up. A more favourable ſeaſon will ſoon arrive, under proper management. Theſe motives, however, will ſeldom fail, when applied by the parents, or by thoſe who have the real intereſt of the child at heart, and have integrity and diligence to promote it. Such

* "There is nothing to hinder a child from acquiring every uſeful branch of knowledge, and every elegant accompliſhment ſuited to his age, WITHOUT IMPAIRING HIS CONSTITUTION; but then the greateſt attention muſt be had to the powers of the body and the mind, that they neither be allowed TO LANGUISH FOR WANT OF EXERCISE, nor be exerted beyond what they can bear."

Dr. GREGORY.

This amiable writer has, however, uſed ſome arguments, which, I fear, will induce very indulgent parents to put off inſtruction too long. What he ſays is all very plauſible. But I think he uſes ſome arguments which I ſhall call, argumenta ad matres.

† Οὐ λυπῶντα δεῖ ΠΑΙΔΑΡΙΟΝ ὀρθὸν ἀλλα καὶ πείθοντά τι.
Correct your LITTLE ONE *by winning arts*
Of ſoft perſuaſion; but forbear to grieve
His tender heart. MENANDER.

qualities

qualities are certainly more deſirable in the firſt inſtructors, than learning and great abilities*.

* Quidam literis inſtituendos, qui minores ſeptem annis eſſent, non putaverunt, quòd illa prima ætas et intellectum diſciplinarum capere et laborem pati non poſſit. . .

Quid meliùs alioqui facient, ex quo loqui poterunt? Faciant enim aliquid neceſſe eſt. Aut cur hoc, quantulumcunque eſt, uſque ad ſeptem annos lucrum faſtidiamus? Nam certè quamlibet parum ſit quod contulerit ætas prior, majora tamen aliqua diſcet puer eo ipſo anno, quo minora didiciſſet. Hoc per ſingulos annos prorogatum, in ſummam proficit; et, quantum in infantia præſumptum eſt temporis, adoleſcentiæ acquiritur. . .

Non ergo perdamus primum ſtatim tempus: atque eo minus, quòd initia literarum ſolâ memoriâ conſtant; quæ non modò jam eſt in parvis, ſed tum etiam tenaciſſima eſt.

Some have thought that none ſhould be inſtructed in letters who are under ſeven years of age, becauſe that early period can neither comprehend learning nor endure labour.

But what can they do better from the time at which they are able to talk? For ſomething they muſt do. Or why ſhould we ſlight the gain, little as it is, which accrues, before the age of ſeven? For certainly, however little that may be which the preceding age ſhall have contributed, yet the boy will be learning greater things in that very year, in which he would otherwiſe have been learning ſmaller. This, extended to ſeveral years, amounts to a ſum; and whatever is anticipated in infancy, is an acquiſition to the period of youth.

Let us not then throw away even the very firſt period; and the leſs ſo, as the elements of learning require memory alone, which is not only found in little boys, but found to be very tenacious in them. QUINTILIAN.

SECTION II.

ON DISCOVERING THE NATURAL PROPENSITY, AND FIXING THE DESTINATION.

Ut ſæpè ſumma ingenia in occulto latent!
How oft the greateſt genius lies conceal'd! PLAUT.

MUCH has been ſaid on the neceſſity of ſtudying the natural propenſity of the pupil, and of directing him to thoſe peculiar ſtudies to which he appears particularly adapted by nature. Maſters have been cenſured for giving their inſtructions without a due diſcrimination, and for training a great number of boys, of different tempers and deſtinations, exactly in the ſame method. The cenſure is often miſplaced; for it ſeldom happens that the opinion of the maſter has any influence in determining the future profeſſion of the boy, or the particular modes of preparation for it. The parent, for inſtance, who has friends in the Church or in the State, ſends his child to the grammar-ſchool, where he is to be qualified for the univerſity. Perhaps chance, perhaps the caprice

of the child, perhaps an opinion that he is not likely to make his way in any other road, determine the father in ſelecting him for a learned or a clerical life. The maſter receives him into his ſchool. He can ſeldom have a competent trial of him, previous to admiſſion. To refuſe him, even if he deſpaired of his ſucceeding as a ſcholar, would perhaps, in many reſpects, be imprudent; and very likely, if the ſchool is an endowed foundation, it would be unjuſtifiable. In this ſchool there uſually is, and there ought to be, a regular plan of ſtudy. According to this plan, every ſcholar muſt, for the moſt part, proceed. There cannot poſſibly be adopted as many different methods of inſtruction, as there are diverſities of genius among the numerous individuals who fill a ſchool. The parent is commonly appriſed of the uniformity of the plan, and is not eaſily convinced that his ſon is leſs fit than others to ſubmit to it. At leaſt, the previous determination, that he ſhall be brought up to ſome preferment which may be made a ſinecure in the Law or the Church, makes him careleſs about literary attainments, provided the boy is enabled, by a ſuperficial

ficial improvement, to paſs from the ſchool to the univerſity, and to go through thoſe forms, without which he cannot obtain the lucrative office which waits for his acceptance.

Even where intereſt is not in view, the parent, without experience or examination, often dictates the general plan of ſtudy in which his ſon ſhall proceed; and would be not a little offended, were a maſter to refuſe to admit, or adviſe to remove from his ſchool, the boy who is placed under his care. Indeed, in the preſent ſtate of things, maſters are unfortunately neceſſitated to conſider themſelves under an obligation to the parent, and conſequently to repreſs or ſubmit their own judgment, when it does not coincide with paternal authority.

But ſuppoſing that maſters were appealed to, and their judgment followed, in determining whether or not a boy is fit for a learned life, and in pointing out the means which are the likelieſt to lead to ſucceſs in it; and ſuppoſing that, after a long trial, they were diſintereſted enough to acquaint a parent with a ſon's inability; yet there would be many miſtakes committed in this important

important deciſion. For though maſters, from their general experience, and from their particular knowledge of the boy placed under their inſpection, are indiſputably the moſt competent judges; yet, from the nature of things, they muſt often be miſtaken. The appearances, from which they muſt judge, are deceitful. A boy, during three or four years continuance at ſchool will appear ſtupid, and will make little proficiency. Keep him there another year, and perhaps his parts break forth on a ſudden; his emulation is ſtrongly excited; he feels a pleaſure in his progreſs, and ſoon outſtrips thoſe who went before him. This revolution often takes place. On the other hand, he who is cried up as a prodigy of infant genius, ſometimes becomes dull, contracts an averſion to learning, and at laſt arrives at no valuable attainment. The mental faculties, in different conſtitutions, diſplay themſelves earlier or later, according to ſome internal organiſation, as difficult to be obſerved as explained by human ſagacity. THE PARENT, THEREFORE, MUST FOLLOW THE DICTATES OF COMMON SENSE AND PRUDENCE IN THE DISPOSAL OF HIS CHILD, AND LEAVE THE RESULT

RESULT TO PROVIDENCE*. Suppoſing him diveſted of all parental partiality, he cannot form ſuch a judgment of a child, at that early period at which his future profeſſion is often fixed, as can fully be relied on; but he may ſee clearly the faireſt proſpect of temporal advantage, and he may purſue the uſual methods of qualifying his ſon with a degree of conſtancy, vigilance, and induſtry, which may, in ſome meaſure, overcome the defects of nature, if any exiſt. This will be the wiſeſt conduct, notwithſtanding what has and will be ſaid, by thoſe whoſe wiſdom originates in theory uncontrouled by practice, on the neceſſity and the poſſibility of diſcovering in childhood the predominant defects or excellencies which point out the intention of Nature †.

All

* Ἑλοῦ βίον ἄριστον, ἡδὺν δὲ αὐτὸν ἡ συνήθεια ποιήσει. *Chuſe the beſt life, and cuſtom will render it agreeable.* PLUTARCH.

† The marks of a proper diſpoſition for a ſcholar are theſe, according to Socrates, in Plato de Rep. He muſt be, ευφυης, μνημων, φιλομαθης, φιλοπονος, φιληκοος, ζητητικος, φιλεπαινος. *Naturally well-formed (in mind and body) of a good memory, fond of learning, fond of labour, fond of hearing inſtruction, curious, and a lover*

All human creatures, not in a ſtate of real idiotiſm, are capable of making ſome advances in knowledge *; and it is ſomething to proceed a little way †. Idiotiſm, however, and all very near approaches to it, are viſible to a common obſerver; and he may be ſuſpected to be near it himſelf, who ſhould ſelect a ſon under this misfortune for a ſtudious life. But there is no good reaſon, why all who poſſeſs a common ſhare of common underſtanding, ſhould not have a fair probation ‡. At any rate,

a lover of praiſe. But we know not how to aſcertain, in a very young child, the infallible ſigns of theſe qualities. See UPTON's note on Aſcham.

This paſſage is taken from Aſcham, who has not quoted it faithfully from Plato, though he has made no material alteration.

* "Could I chuſe, ſays Rouſſeau, I would prefer an ordinary underſtanding . . . common men only require education . . . others will acquire knowledge, let us do what we will." I leave the reader to form his own opinion of this ſage. There is truth in the aſſertion, that men of genius will often educate themſelves. EMILIUS.

† Eſt quodam prodire tenus. HOR.

‡ Beſides, there is a mediocrity of excellence, which is very deſirable: Οὐδὲ γὰρ Μίλων ἔσομαι, ἢ ὅμως οὐκ ἀμελῶ τοῦ σώματος· οὐδὲ Κροῖσος, ἢ ὅμως οὐκ ἀμελῶ τῆς κτησεως· οὐδ' ἁπλῶς ἄλλου τινὸς τῆς ἐπιμελείας, διὰ τὴν ἀπόγνωσιν τῶν ἄκρων,

rate, it is probable they will make ſome improvement. It is poſſible they may make a great one. For no one can foreſee, to what extent that ſhare of underſtanding may be dilated, by the co-operation of a ſecret and internal vigour with favourable circumſtances.

I wiſh to guard parents againſt a common miſtake. They are apt to think early vivacity and loquacity marks of genius, and conſequently to diſpenſe with application; I would deſpair of none but idiots; but I would ſooner deſpair of a remarkably vivacious child, than of one whoſe reſerve and ſilence exhibit the appearance of dulneſs *.

ἄχρων, ἀφιεράμεθα. *I ſhall never be Milo, and yet I do not neglect my body. Nor Crœſus, and yet I do not neglect my property; nor do we decline any other care, through a deſpair of arriving at the ſummit of excellence.* ARRIAN. Ep.

Exigo itaque a me, non ut optimis par ſim, ſed ut malis melior. *I require of myſelf, not that I ſhould equal the beſt, but be better than the bad.* SENECA.

* Illud ingeniorum velut præcox genus non pervenit ad frugem .... Placent hæc annis comparata, deinde ſtat profectus, admiratio decreſcit. *That early ripe kind of underſtanding does not come to much ... Theſe things pleaſe us when we compare them with the boy's age; then improvement ſtands ſtill, and admiration gradually decreaſes.* QUINTILIAN.

"We

" We are apt to reckon thoſe children the ſprightlieſt who talk the moſt; and as it is not eaſy for " them to think and talk at the ſame time, the natural effect of their too much talking is, too little " thinking." Dr. BEATTIE.

" Nothing is more difficult than to diſtinguiſh in " childhood real dulneſs and want of capacity, from " that ſeeming and deceitful dulneſs, WHICH IS THE " SIGN OF A PROFOUND GENIUS." *Rouſſeau.*

Cato was dull in childhood; but Cæſar, Alexander, Paſcal, Pope, and many other eminent perſons, are recorded to have been lively.

" Among the Engliſh poets, Cowley, Milton, and Pope, might be ſaid to LISP IN NUMBERS; and have given ſuch early proofs, not only of powers of language, but of comprehenſion of things, as to more tardy minds ſeems ſcarcely credible. But of the learned puerilities of Cowley there is no doubt, ſince a volume of his poems was not only written but printed in his thirteenth year; containing, with other poetical compoſitions, the tragical hiſtory of Pyramus and Thiſbe, written when he was ten years old, and Conſtantia and Philetus, written two years after."

Dr. JOHNSON.

With reſpect to early proficiency, we may ſay in the well-known words of an antient, Sat citò, ſi ſat benè; *ſoon enough, if well enough.*

SECTION III.

ON THE QUESTION, WHETHER A PUBLIC OR A PRIVATE EDUCATION IS TO BE PREFERRED?

Non enim vox illa præceptoris, ut cœna, minùs pluribus ſufficit; ſet ut ſol, univerſis idem lucis caloriſque largitur. *For the maſter's inſtructions do not become, like a dinner, inſufficient for more than a certain and limited number; but, like the ſun, diſpenſe a like degree of light and heat to* ALL. QUINTILIAN.

FROM the time of Quintilian to the preſent day, it has remained a queſtion, whether public or private education is the more conducive to valuable improvement? Quintilian approved of public education, and has ſupported his opinion, as indeed he always does, with reaſons which carry with them irreſiſtible conviction. From the arguments which he has uſed, and from the dictates of obſervation, I am led not only to prefer public, but entirely to diſapprove private education *, unleſs under the particular

* By private, I mean only *domeſtic* and *ſolitary* education; I do not mean the education of thoſe ſchools, which,

cular circumſtances which I ſhall preſently enumerate.

Though, upon the whole, I prefer the education of ſchools, yet I know that much licentiouſneſs has often been found in them. The prevailing manners of the age, and of the world at large, are apt to inſinuate themſelves into thoſe ſeminaries of learning, which, by their ſecluſion from the world, might be ſuppoſed to be exempted from its corruptions. The ſcholars bring the infection from home: and perhaps the maſters themſelves at length acquire a tinge from the predominant colour of the times. From whatever cauſe it proceeds, it is certain that ſchools often degenerate with the community, and contribute greatly to increaſe, by diffuſing, at the moſt ſuſceptible periods of life, the general depravity. The old ſcholaſtic diſcipline relaxes, habits of idleneſs and intemperance are contracted, and the ſcholar often comes from them with the acquiſition of effrontery alone to compenſate his ignorance. When I recommend public ſchools, therefore, I muſt be underſtood to mean places of

which, though they are called private, have all the advantages of public ſchools; ſuch as a number of boys, emulation, &c.

education where the intention of the pious founder is not quite forgotten, and where a degree of the more practicable part of the original diſcipline is ſtill retained. Such, I truſt, may be found, and ſuch will increaſe in number, when the general diſſipation, which, it is confeſſed, has remarkably prevailed of late, ſhall be corrected by public diſtreſs, or by ſome other diſpenſation of Divine Providence.

The danger which the morals are * ſaid to incur in ſchools, is a weighty objection. I moſt cordially agree with Quintilian, and with other writers on this ſubject, that it is an ill exchange to give up innocence for learning. But perhaps it is not true, that, in a well-diſciplined ſchool (and it is only ſuch an one which I recommend), there is more danger of a corruption of morals than at home. I am not unacquainted with the early propenſity of the human heart to vice, and I am well aware that boys contribute greatly to each other's corruption. But I know, that the pupil who is kept at home cannot be at all hours under the immediate eye of his

* Utinam falsò jactaretur.
I wiſh it were falſely reported. QUINTILIAN.

parent

parent or his inſtructor; it muſt happen, by chance, neceſſity, or neglect, that he will often aſſociate with menial ſervants, from whoſe example, eſpecially in great and opulent families, he will not only learn meanneſs of ſpirit, but vice and vulgarity. But ſuppoſing him to be reſtrained from ſuch communication, the examples he will ſee in the world, and the temptations he will meet with in an intercourſe with various company at an early age, will affect his heart, and cauſe it to beat with impatience for his emancipation from that reſtraint which muſt be removed at the approach of manhood. Then will his paſſions break forth with additional violence, as the waters of a ſtream which have been long confined. In the courſe of my own experience, I have known young men nearly ruined at the univerſity, who attributed their wrong conduct to the immoderate reſtraint of a domeſtic education. The ſweets of liberty never before taſted, and the allurements of vice never before withſtood, become too powerful for reſiſtance at an age when the paſſions are all ſtrong, reaſon immature, and experience entirely deficient.

After all the confinement and trouble of a domeſtic education, it is probable that the boy will at laſt be ſent to the univerſity. There he will find the greater part of his aſſociates, conſiſting of young men who have been educated at ſchools; and if they have any vices, he will now be in much greater danger of moral infection, and will ſuffer worſe conſequences from it, than if he had not been ſecluded from boys at an boyiſh age. He will appear aukward, and unacquainted with their manners. He will be neglected, if not deſpiſed. His ſpirit, if he poſſeſſes any, will not ſubmit to contempt; and the final reſult will be, that he will imitate, and at length ſurpaſs, their irregularities, in order to gain a welcome reception. From actual obſervation I am convinced, that this voluntary degeneracy often takes place under theſe, or under ſimilar, circumſtances. That happy conduct which can preſerve dignity and eſteem at the univerſity, without any blameable compliances, muſt ariſe from a degree of worldly wiſdom, as well as moral rectitude, rarely poſſeſſed by him who has been educated in a cloſet. It is not enough,

that

that the mind has been furniſhed with prudent maxims, nor that the pureſt principles have been inſtilled into the heart, unleſs the underſtanding has itſelf collected ſome practical rules, which can only be gained by actual intercourſe, and unleſs that degree of fortitude is acquired, which perhaps can only ariſe from frequent conflicts terminating in victory.

With reſpect to literary improvement, I think that a boy of parts will be a better ſcholar, if educated at a ſchool, than at home. The reaſon is, that in a ſchool many circumſtances co-operate to force his own perſonal exertion, on which depends the increaſe of mental ſtrength, and of courſe improvement, infinitely more than on the inſtruction of any preceptor whatſoever.

Many of the arguments in ſupport of this opinion muſt be common, for their truth is obvious. Emulation cannot be excited without rivals; and without emulation, inſtruction will be always a tedious, and often a fruitleſs, labour. It is this which warms the paſſions on the ſide of all that is excellent, and more than counterbalances the weight of temptations to vice

and idleneſs. The boy of an ingenuous mind, who ſtands at the head of his claſs, ranks, in the microcoſm of a ſchool, as a hero, and his feelings are ſcarcely leſs elevated. He will ſpare no pains to maintain his honourable poſt; and his competitors, if they have ſpirit, will be no leſs aſſiduous to ſupplant him. No ſeverity, no painful confinement, no harſh menaces will be neceſſary. Emulation will effect in the beſt manner the moſt valuable purpoſes; and at the ſame time will cauſe, in the boſom of the ſcholar, a pleaſure truly enviable. View him in his ſeat, turning his lexicon with the greateſt alacrity; and then ſurvey the pupil in the cloſet, who, with languid eye is poring, in ſolitude, over a leſſon which he naturally conſiders as the bane of his enjoyment, and conſequently feels no other wiſh, than to get it over as ſoon as he can with impunity. It is true, a private tutor may do good by praiſe; but what is ſolitary praiſe to the glory of ſtanding in a diſtinguiſhed poſt of honour, the envy and admiration of a whole ſchool*?

* Ducere vero claſſem multo pulcherrimum.
But to take the lead in the claſs is the higheſt honour.
QUINTILIAN.

The

The ſchool-boy has the beſt chance of acquiring that confidence and ſpirit which is neceſſary to diſplay valuable attainments. Exceſſive diffidence, baſhfulneſs, and indolence, retard the acquiſition of knowledge, and deſtroy its due effect when acquired. They are the cauſe of pain to their poſſeſſors, and commonly do injuſtice to their real abilities, and hurt their intereſt. It is one circumſtance in public ſchools, which tends to give the ſcholars a due degree of confidence, that public examination or election days are uſually eſtabliſhed in them; when, beſides the examination, which, if undergone with credit, inſpires courage, orations are ſpoken before numerous auditors. This muſt greatly contribute to take off that timidity, which has ſilenced many able perſons brought up to the bar and to the pulpit. The neceſſity of making a good appearance on public days, cauſes a great degree of attention to be paid to the art of ſpeaking; an art, which, from the defect of early culture, has been totally wanting in ſome of our beſt divines; many of whom never gave ſatisfaction to a common audience, in preaching thoſe compoſi-

tions, which, when publiſhed, have been admired in the cloſet.

The formation of connexions* which may contribute to future advancement, and of friendſhips which cannot eaſily be diſſolved, has always been a powerful argument in ſupport of the preference of public ſchools. Such connexions and ſuch friendſhips have been, and may be formed. The opportunity which public ſchools afford for them, is certainly an additional circumſtance in recommendation of them. But I cannot omit expreſſing my diſapprobation of the practice which has ſometimes prevailed, of ſending a ſon to ſchool merely to form connexions. One reaſon is, that a ſon, in ſuch caſes, has been uſually inſtructed, at home, to pay a ſervile deference to thoſe of his ſchool-fellows who are likely to be diſtinguiſhed by future rank or fortune. By this ſubmiſſion, he has acquired a meanneſs of mind highly diſgraceful to a man of liberal education. He has entered into a voluntary ſlavery, the ſelf-abaſement and inconveniences of which no emolument can compenſate; and he has not unfrequently

* Μέγα πρὸς φιλίαν καὶ τὸ σύντροφον. *To be educated together contributes much to friendſhip.* ARISTOT.

been

been fruſtrated in his expectation even of profit; for it ſo happens, that the ſervility which accommodates the great man, often renders the voluntary dependent contemptible in his ſight. After many years ſervitude, the greedy expectant is often diſmiſſed, as he deſerves, unrewarded. But let him gain what he may, it will, in my opinion, be dearly purchaſed at the price of the conſcious dignity of a manly independence *. Thoſe diſintereſted friendſhips which are formed at public ſchools, from a real congeniality of ſentiments and taſte, will certainly contribute much to comfort, and perhaps to advancement. Experience proves, that they are more durable than the intimacies which are contracted at any ſubſequent period.

A great degree of bodily exerciſe is neceſſary for boys. Nature has taken care to

* Prandet Ariſtoteles quando Philippo lubet; Diogenes, quando Diogeni. *Ariſtotle goes to dinner when Philip pleaſes; Diogenes, when Diogenes.*

——Miſerum eſt alienâ vivere quadrâ.

It is wretched to live at another man's table. JUV.

How much happier, ΠΑΝΤΑ ΩΣ ΘΕΛΕΙ ΠΟΙΕΙΝ, μὴ κωλυεσθαι, μηδ' ἀναγκάζεσθαι, *to do as one pleaſes,* UNDER THE CONTROUL OF REASON, *not to be hindered, not compelled.* EPICT.

provide

provide for this neceſſity, by giving them a propenſity to play. But they never enter into the puerile diverſions with proper ſpirit, but with boys. He then who is placed at a ſchool, has the beſt opportunity of anſwering the intentions of nature, in taking that conſtant exerciſe which at once contributes to ſtrength of body and vigour of mind.

I may add to the many arguments in favour of ſchool-education, the pleaſure and enjoyment of the pupil *. Placed in a

* "As it is uſual with me to draw a ſecret unenvied pleaſure from a thouſand incidents overlooked by other men, I threw myſelf into a ſhort tranſport, forgetting my age, and fancying myſelf a ſchool-boy. This imagination was ſtrongly favoured by the preſence of ſo many young boys, in whoſe looks were legible the ſprightly paſſions of that age, which raiſed in me a ſort of ſympathy. Warm blood thrilled through every vein. The fading memory of thoſe enjoyments, which once gave me pleaſure, put on more lively colours, and a thouſand gay amuſements filled my mind. It was not without regret that I was forſaken by this waking dream. The cheapneſs of puerile delights, the guiltleſs joy they leave upon the mind, the blooming hopes that lift up the ſoul in the aſcent of life, the pleaſure that attends the gradual opening of the imagination, and the dawn of reaſon, made me think moſt men found that ſtage the moſt agreeable part of their journey." GUARDIAN.

little

little ſociety of members like himſelf, he finds ample ſcope for the exertion of his various powers and propenſities. He has friends and playfellows conſtantly at hand; and the buſy ſcene paſſing before him, is a never-failing ſource of amuſement*.

The private pupil languiſhes in ſolitude, deprived of many of theſe advantages, or enjoying them imperfectly. He feels but little emulation; he contracts diffidence; he makes few friendſhips, for want of opportunity; he is ſecluded from the moſt healthy exerciſes; and his early youth, the pleaſant ſpring of life, is ſpent in a painful confinement.

But yet there are a few circumſtances which will render private education the moſt proper. Theſe are, uncommon meekneſs of diſpoſition, natural weakneſs of underſtanding, bodily infirmity, any remarkable defect of the ſenſes, and any ſingular deformity. Boys in theſe circumſtances ſhould be treated like thoſe tender plants, which, unable to bear the weather, are placed under glaſſes, and in the ſhelter of

* O fortunatos nimiùm, *ſua ſi bona nôrint!*
O happy beings! IF THEY KNEW WHEN THEY WERE WELL. VIRG.

the

the greenhouſe. The oak will flouriſh beſt in an open expoſure *.

* The principal objection offered againſt the education of ſchools, when compared with private tuition, has always been, that the morals are in greater danger at ſchool than at home. But let us hear a ſenſible poet of antiquity.

Plurima ſunt, Fuſcine, et famâ digna ſiniſtrâ——
Quæ monſtrant ipſi pueris traduntque PARENTES . . .
Sic Natura jubet: velociùs et citiùs nos
Corrumpunt VITIORUM EXEMPLA DOMESTICA . . .
——Unus et alter
Forſitan hæc ſpernant juvenes, quibus arte benignâ,
ET MELIORE LUTO FINXIT PRÆCORDIA TITAN.
Sed reliquos fugienda patrum veſtigia ducunt;
Et monſtrata diu veteris trahit orbita culpæ.
Abſtineas igitur damnandis; hujus enim vel
Una potens ratio eſt, ne crimina noſtra ſequantur
EX NOBIS GENITI: quoniam dociles imitandis
Turpibus ac pravis omnes ſumus. JUV. Sat. 14.

There are many reprehenſible things which the parents themſelves point out and hand down to their children . . . So nature orders it; the examples of vice which we ſee at home corrupt us ſooner than any others . . . One or two, whoſe hearts Titan has formed of better clay, and with a partial hand, may, indeed, eſcape the influence of ſuch example; but the reſt are led into thoſe footſteps of their fathers which ought to be ſhunned; and the path of ſome habitual vice pointed out for a long time, by a parent, draws them into it. Abſtain therefore from improper conduct; if it were only for this reaſon, leſt our offspring ſhould follow our vices; ſince we are all too teachable in learning to imitate what is baſe and wicked.

Add

Add to this, that Lycurgus, Plato, and many other wiſe men of antiquity, as well as of modern times, have preferred public education.

Quod quidèm, cùm iis a quibus clariſſimarum civitatum mores ſunt inſtituti, tum eminentiſſimis auctoribus video placuiſſe, WHICH INDEED I FIND WAS APPROVED as well by thoſe WHO ESTABLISHED THE MANNERS AND CUSTOMS OF THE MOST CELEBRATED STATES; AS BY THE MOST EMINENT AUTHORS. But ſee QUINTILIAN.

I refer my reader, on this ſubject, and indeed on almoſt all ſubjects which concern education, to the excellent Quintilian. His book might ſuperſede all others of the kind, if it had not been limited to the ſingle object of forming an orator for the tribunal. He writes like a father; while at the ſame time he diſplays the ingenuity and ſolidity of a moſt judicious and long experienced preceptor.

Rollin, who is indeed another Quintilian, has publiſhed a moſt agreeable abridgment of this virtuous and learned Antient. This book is one of thoſe which I recommend as conſtant companions both to the maſter and the ſcholar.

I wiſh I could forget that Quintilian groſsly flattered the emperor Domitian. His hopes or his fears overcame his ſpirit; and let the young ſtudent pity and forgive, but not imitate his meanneſs in this diſgraceful inſtance.

SECTION IV.

ON GRAMMARS, AND INTRODUCTORY BOOKS TO THE LATIN.

Plus habet operis quam oſtentationis.

This buſineſs has more of labour in it than of ſhew.

QUINTILIAN.

OF no books has there appeared a greater variety than of Grammars. Almoſt every maſter of eminence ſeems, at one time, to have thought that he could improve or facilitate the elementary parts of the Latin language. Many of their productions were really ingenious; but the multiplicity of them tended to retard, rather than to promote, a general improvement.

An uniformity of grammars in all grammar-ſchools is of great importance to the public; and ſo it appeared to King Henry the Eighth, and to ſucceeding monarchs, who ſtrictly enjoined the univerſal uſe of that excellent compilation which paſſes under the name of Lily, though he was not the only compiler of it. Of ſuch material conſequence

ſequence was this uniformity eſteemed, and ſuch were the pains taken to preſerve it, that biſhops were obliged to enquire at their viſitations, in the reign of Elizabeth, and ſince, whether there were any other grammar taught in any ſchool within their reſpective dioceſes, than that which was ſet forth by King Henry the Eighth, and has ſince continued in uſe. Other grammars have, indeed, occaſionally been uſed during the lives of their authors, and in the ſchool for which they were intended; but none of them have remained long, or become general. I will therefore confidently recommend a continuance of this grammar, becauſe the experience of more than two centuries has evinced its utility, and becauſe I am ſure there is none better accommodated to ſchools. Time has decided on it; and it is often as injurious as preſumptuous to controvert his deciſions.

In the old editions of Lily's grammar, there were a few miſtakes; ſuch as tend to prove the remark, that nothing is begun and brought to perfection at the ſame time; yet ſuch as do not miſlead the learner in any truly important article. But every thing ſhould certainly be rendered as per-

fect

fect as human abilities can render it; and therefore the ingenious Dr. Ward has very properly publiſhed a new edition, with notes and corrections. Boys do not often attend to notes in the grammar; they are uſually ſatisfied with the text. Yet it is right that where there are errors or omiſſions, there ſhould be notes to correct and ſupply them. They may do good, they can do no harm; and therefore it is proper to adviſe the general reception of Ward's edition of this antient grammar *.

The Eton Introduction is uſefully abbreviated, and perhaps very juſtly preferred, upon the whole, to the more prolix original. Nothing militates againſt the reception of it, but a wiſh to preſerve the uniformity of grammars; and Lily's has hitherto prevailed with good ſucceſs. For the ſame reaſon, I would not adopt Ruddiman's Ru-

* "Of all the various Grammars now taught in the ſchools about town, I would recommend only the old common one; I have forgot whether Lily's or an emendation of him. The others may be improvements; but ſuch improvements ſeem to be, only mere grammatical niceties, no way influencing the learner, but perhaps loading him with trifling ſubtilties, which, at a proper age, he muſt be at ſome pains to forget."

GOLDSMITH.

diments,

diments, nor any of thoſe various Introductions which are uſed in ſome ſeminaries. I do not in any reſpect cenſure them; I only think them unneceſſary, and avoid them for the ſake of preſerving uniformity.

Nor is this regard to uniformity founded on caprice, but on many ſolid reaſons. Among others, it may be remarked, that boys are frequently removed from one ſchool to another. If they change their grammars, the injury they receive by removal is great. They muſt inevitably loſe time. Happy if that is the worſt conſequence! A perplexity of mind often enſues, fatal to their farther advancement. That maſter has had but little experience, to whom the ill effects of a change in grammars are unknown.

But whatever grammar may be uſed, I would not have the attention of the young ſcholar confined during a very long time to the grammar only. I mean, that as ſoon as poſſible he ſhould be introduced to the parſing* and conſtruing of ſome eaſy Latin

* "When one hears a boy analyſe a few ſentences of a Latin author, and ſhew that he not only knows the general meaning and the import of the particular words; but alſo can inſtantly refer each word to its

Latin author, in order to exemplify, by actual reading, the many rules he every day commits to memory. This not only enables him to underſtand them more clearly, and to remember them better, but renders the ſtudy of grammar, which to a young mind is neceſſarily dry, ſomewhat entertaining. I have known boys

claſs, enumerate all its terminations, ſpecifying every change of ſenſe, however minute, that may be produced by a change of inflexion or arrangement, explain its ſeveral dependencies, diſtinguiſh the literal meaning from the figurative, one ſpecies of figure from another, and even the philoſophical uſe of words from the idiomatical, and the vulgar from the elegant, recollecting occaſionally other words and phraſes that are ſynonymous or contrary, or of different though ſimilar ſignification, and accounting for what he ſays, either from the reaſon of the thing, or by quoting a rule of art, or a claſſical authority, one muſt be ſenſible that, by ſuch an exerciſe, the memory is likely to be more improved in ſtrength and readineſs, the attention better fixed, the judgment and taſte more ſucceſsfully exerted, and a habit of reflexion and ſubtle diſcrimination more eaſily acquired, than it could be by any other employment equally ſuited to the capacity of childhood. A year paſſed in this ſalutary exerciſe will be found to cultivate the human faculties more than SEVEN ſpent in prattling that French which is learned by rote. Dr. BEATTIE.

See his Eſſay on the Utility of claſſical Learning, where the reader will find many excellent obſervations.

quite

quite wearied and diſguſted with learning the grammar, for a whole year, without any variety. Neither were they ſo well grounded as others who had opportunities of applying the various rules, by reading leſſons in ſome eaſy author.

The grammar is by no means to be neglected or deferred. If a grammatical foundation be not laid deep at an early age, it will not often be laid in ſuch a manner as to bear a large ſuperſtructure. Let me then be clearly underſtood. The grammar ſhould be daily and hourly ſtudied; but in order that it may be ſtudied with more ſucceſs and more pleaſure, I wiſh the eaſieſt and moſt entertaining Latin author, that can poſſibly be found, to be read with it. This reading ſhould commence as ſoon as the nouns, pronouns, and verbs are perfectly learned. It is certain that a boy will improve much faſter by theſe means, than by labouring invariably in the ſame courſe, till he has paſſed through the grammar in all its parts; a method not uncommon.

I know it is a frequent objection to the received grammars, that the rules are in Latin. It has been called abſurd to begin,

as it were, with the end, and to learn Latin by thoſe rules which preſuppoſe a knowledge of Latin already acquired. The objection appears plauſible to thoſe who are not properly acquainted with the ſubject. But it muſt be remembered, that there is ſubjoined to the end of the Latin grammar a literal tranſlation, and that, by learning the rules in Latin, the meaning of many words is diſcovered to the ſcholar, which would be unknown to him if he learned them in Engliſh only; that he is initiated by theſe in the art of conſtruing: and, to ſum up the whole in a few words, that more good ſcholars have been formed in this method than by others, which, indeed, have generally been invented and practiſed by the vain or the viſionary. The long duration, the univerſality, the ſucceſs, and the reaſonableneſs of the practice of learning Latin rules, will probably continue it, notwithſtanding the attacks of thoſe who derive their ideas chiefly from ſpeculation.

Parents, indeed, who have not had a claſſical education themſelves, and who are unacquainted with the true means of obtaining its advantages, and perhaps with the nature of them, are apt to be impatient

in the expectation of their appearance *. When a boy begins to learn Latin, they immediately expect him to ſhew ſome evident ſuperiority over others in all the puerile purſuits. Perhaps he appears inferior to them. His attention to his grammar may cauſe a temporary neglect of leſs important, but more ſhining, attainments. What he is learning has nothing of ſhow in it. It makes no appearance in the eyes of the ſuperficial. It is, as Quintilian obſerves, like the foundation of a building, which, though the moſt important part, lies concealed under the earth. Parents muſt not expect the crop in the ſeaſon of planting. They muſt form an analogical argument, from conſidering the nature of

* There are not wanting thoſe who are ready to take advantage of credulity in this, as well as in other very important matters. They generally produce wonderful ſtories of premature improvement. But "thoſe who tell or receive thoſe ſtories," ſays the ſolid Johnſon, "ſhould conſider, that nobody can be taught faſter than he can learn. THE SPEED OF THE BEST HORSEMAN MUST BE LIMITED BY THE POWER OF HIS HORSE. Every man who has undertaken to inſtruct others, can tell what ſlow advances he has been able to make, and how much patience it requires to recal vagrant inattention, to ſtimulate ſluggiſh indifference, and to rectify abſurd miſapprehenſion."

vegetables. Thoſe are ſeldom the moſt valuable, durable, or beautiful, which emerge from the ground, or expand their bloſſom, at a very early ſeaſon. But they which make no ſhew at the firſt approach of Spring, are often, during their apparent inaction, ſpreading their roots deeply and widely, in order to diſplay, at a maturer period, a profuſe luxuriance.

At great grammar-ſchools, little attention can be paid to this impatience of the injudicious parent. A regular plan is uſually there eſtabliſhed; ſuch an one as, from the earlieſt times, has been attended with ſucceſs. The great and leading principle of that plan is, to lay a FIRM AND DURABLE FOUNDATION IN GRAMMAR. I hope no parental indulgence, and no relaxation of diſcipline, will avail to bring into neglect this leſs ſplendid, but indiſpenſably neceſſary, attainment. When the grammar is learned inaccurately, all other juvenile ſtudies, if proſecuted at all, will be proſecuted inaccurately; and the reſult will be, imperfect and ſuperficial improvement. The exerciſe of mind, and the ſtrength of mind acquired in conſequence of that exerciſe, are ſome of the moſt valuable effects

of

of a ſtrict, a long, and a laborious ſtudy of the grammar, at the puerile age*. At that age, grammatical ſtudies muſt be difficult; but the difficulty is every day conquered, and the conqueſt has given additional ſtrength and confidence, and has facilitated the acquiſition of farther victories†.

* A ſtudy abſolutely neceſſary, but abſolutely diſguſtful to a riper age; therefore more proper for childhood, which cannot be better employed.

Father GERDIL.

† Mr. Cowley is ſaid to have learned grammar by books, and not books by grammar. To apply to both at the ſame time, is certainly beſt, even from the firſt entrance on Latin.

——alterius ſic
Altera poſcit opem res.——

HOR. Ars Poet.

But mutually they crave each others aid. ROSCOMMON.

On the ſubject of initiating children early in the languages, read the ſentiments of the judicious Bruyere.

"One can ſcarce burden children too much with the knowledge of languages. They are uſeful to men of all conditions, and they equally open them the entrance, either to the moſt profound, or the more eaſy and entertaining, parts of learning. If this irkſome ſtudy be put off to a little more advanced age, young men either have not reſolution enough to apply to it out of choice, or ſteadineſs to carry it on. And if any one has the gift of perſeverance, it

is not without the inconvenience of ſpending that time upon languages, which is deſtined to other uſes: And he confines to the ſtudy of words that age of his life that is above it, and requires things; at leaſt, it is the loſing the beſt and beautifulleſt ſeaſon of one's life. This large foundation of languages cannot be well laid, but when every thing makes an eaſy and deep impreſſion on the mind; when the memory is freſh, ready, and tenacious; when the head and heart are as yet free from cares, paſſions and deſigns; and thoſe on whom the child depends, have authority enough to keep him cloſe to a long-continued application. I am perſuaded that the ſmall number of truly learned, and the multitude of ſuperficial pretenders, is owing to the neglect of this."

BRUYERE.

SECTION V.

ON SCHOOL-BOOKS, DICTIONARIES, &c.

Pueris quæ maximè ingenium alant, atque animum augeant, prælegenda. *With boys, thoſe things which tend moſt to nouriſh the genius, and to enlarge the mind, are proper to be read.* QUINTILIAN.

IN the more celebrated ſchools, the proper books are already choſen; becauſe the maſters of them are, and have been, men of judgment and learning. But as I wiſh to comprehend every thing that appears uſeful, I truſt it will not be preſumptuous to make a few remarks on ſchool-books, and the editions of them which are beſt calculated to accelerate the improvement of ſcholars.

The choice of a dictionary is no unimportant matter. I need not ſay that Ainſworth, and the Abridgment, are the only dictionaries to be uſed in the higher claſſes; but it is certain that one of their excellences, their copiouſneſs, is an objection to them in the lower. A boy juſt out of his accidence, when he begins to read the Latin Teſtament, is under the neceſſity of looking

looking out in the dictionary almoſt every word. He looks them out in Ainſworth; a book, which, even abridged, is from its bulk very inconvenient to a very little boy; and there, after much labour and loſs of time, he finds the Latin word he ſought. Under it he finds twenty meanings, beſides phraſes and authorities. He reads them all as well as he can, and when he has done, he is as much at a loſs as at firſt. To avoid this very great obſtacle to improvement, I ſtrongly recommend, for the firſt two or three years, the uſe of a little portable dictionary, compiled by Entick. When it is improved, and a little augmented in another edition, it will be, from its convenient ſize and conciſeneſs, the beſt calculated for very young ſcholars of any extant. I muſt repeat, leſt I ſhould be miſunderſtood, that this ſhould only be adopted during the two or three firſt years, and that Ainſworth's is the proper dictionary to be uſed by the ſenior ſcholars. The Abridgment of Ainſworth is undoubtedly better adapted to ſchools than the original work. If any prefer Young's, or Cole's, there is no objection to the uſe of them; though no good reaſon can be given for the preferenee.

Schreve-

Schrevelius's Lexicon is, with great propriety, every where uſed. It is particularly adapted to the Greek Teſtament, and to Homer; and is well ſuited both to the beginner, and to the proficient in Greek, Hederic's ought, however, to be always provided in the ſchool, for the common uſe of all the Greek ſcholars; for ſometimes a word will occur in reading, not included in Schrevelius. Scapula's Lexicon is juſtly diſuſed in ſchools, ſince his method is perplexing to a learner, though his book is excellent.

I would baniſh all Nomenclators, parſing Indexes, Synopſes, the Clavis Homerica, and the Clavis Virgiliana. The dictionary, the grammar, and the LIVING INSTRUCTOR, conſtantly near, are the only allowable auxiliaries. The other * contrivances generally

* The following is the opinion of archbiſhop Markham on the ſubject of the FACILITATING METHODS. His opinion deſerves attention as he was a SCHOOLMASTER, and therefore ſpeaks from experience.

" It is natural, indeed, for common minds to look to thoſe things which are obvious, and ſuperficial. It is NATURAL ALSO TO AVOID LABOUR, and to ſeek for COMPENDIOUS METHODS. We may with very little application acquire the opinions of thoſe who have gone before us; and if our PURSUITS ARE MEAN,

nerally ſerve either to confuſe the ſtudent, or to increaſe, by encouraging, his idleneſs.

MEAN, they may ſerve our purpoſe. But NO HIGH POINT OF EXCELLENCE WAS EVER ATTAINED, BUT BY A LABORIOUS EXERCISE OF THE MIND. I do not ſay, that abridgments, ſyſtems, and common places, with the other aſſiſtances, which modern times have ſo abundantly furniſhed, may not have their uſe. At the ſame time it can ſcarcely be denied, THAT THEY HAVE CONTRIBUTED VERY MUCH TO LANGUID AND INEFFICIENT STUDIES. The advantages of rational mathematics have perhaps been much abridged by the uſeful invention of algebra. AND IN DIVINITY, PHYSIC, AND LAW, WHATEVER PROMISES TO SAVE US TROUBLE IS GENERALLY A CORRUPTOR, AND LEADS US ONLY TO SUPERFICIAL ATTAINMENTS. The ſame it is, in the inferior profeſſions. WHATEVER FACILITATES THE ART, TENDS TO THE DECAY OF IT. To obviate theſe corruptions, our beſt ſecurity ſeems to be in a liberal education; in which, by frequently converſing with thoſe great authors of antiquity, who are diſtinguiſhed FOR JU T AND CLEAR CONCEPTIONS, THE MIND ACQUIRES THE HABIT OF THINKING AS THEY DID, AND IS TEMPTED TO TRY ITS OWN POWERS. The profeſſion of phyſic is one of the moſt liberal and uſeful; it has a connexion with learning and ſcience of every kind; it has great opportunities of adding to the common ſtores of knowledge, and has uſually been particularly converſant in elegant letters; without the aid of which, it can neither uſe its beſt ſources, nor communicate its diſcoveries with any advantage."

" It

neſs. The revivers of learning, who had none of theſe aſſiſtances, have never been excelled in the knowledge of the antient languages.

I have already mentioned the grammar moſt commonly approved. I have preferred Clarke's Introduction for beginners, becauſe the Latin is furniſhed on one ſide of the Engliſh. Perhaps that circumſtance is an objection to its uſe among the higher claſſes. Let then the Eton Exempla Moralia be ſubſtituted in its place.

With reſpect to chuſing the Latin and Greek books proper to be read in ſchools, and adapting them to the age and claſs of the ſcholars, no judicious and experienced

" It is to be lamented that many attend only to the technical and vulgar kind of education; uſeful, indeed, as the rules of arithmetic are to the tradeſman; they facilitate the proceſs of his buſineſs, but never apply to his ſentiments or manners.—It is to be lamented, that ſo many in the practice of phyſic have looked to this part only; and have contented themſelves with thoſe mechanical acquirements, which a perſon may eaſily poſſeſs, without having the leaſt tincture of any thing that deſerves the name of education. A ſmall acquaintance with languages, enough perhaps for common currency, with a few courſes of lectures in the medical branches, are thought to form a ſufficient ſtock." Dr. MARKHAM *in a ſermon before the Univerſity of Oxford.*

maſter

maſter will want directions. But I will beg leave humbly to offer, and not to obtrude, my ſentiments on this ſubject, as it is a ſubject of importance.

Suppoſe then the ſchool to be divided, as it often is, into eight claſſes. In the firſt or loweſt claſs, the grammar only will be uſed; in the ſecond, let Cordery's Colloquies and the Latin Teſtament be introduced; in the third, let the books conſiſt of Cornelius Nepos, Phædrus, and the latter part of Cordery; in the fourth, of Ovid's Epiſtles, Eraſmus's Dialogues, and Phædrus continued; in the fifth, of Ovid's Faſti and Metamorphoſes, Virgil, and Cæſar; in the ſixth, let Greek be commenced, and let the books conſiſt of the Greek Teſtament, Virgil, and Cicero's Letters; in the ſeventh, of the Greek Teſtament, Lucian, Virgil, Cicero de Officiis; in the eighth, of Homer, Demoſthenes, Xenophon, Horace, Juvenal, Virgil, Cicero's Orations, and his golden treatiſes De Amicitia and De Senectute. The books may certainly be varied with propriety according to the judgment and taſte of the teacher, and I only enumerate theſe, becauſe I think it right, as I have elſewhere ſaid, to deſcend to particulars in a practical treatiſe.

General removals ſhould take place throughout the ſchool twice a year. The beſt ſcholars ſhould be promoted to the next claſs, and the others remain where they were, another half year. The books ſhould be read in regular rotation, and with the moſt ſcrupulous regard to method and regularity.

The editions of ſchool-books in Uſum Delphini, are almoſt univerſally received. I confeſs I do not approve them. I know that the interpretation is always more attended to than the text. The eye and mind of the young ſtudent are confuſed with a page crowded with that, and with annotations. The maſter ſhould, indeed, have a comment before him, to aſſiſt and facilitate his buſineſs of explanation; but I wiſh the ſcholars to have editions without notes, or with very few notes. The type and paper cannot be too beautiful. Theſe allure and pleaſe the eye. With ſuch editions, let the boy diſcover the meaning of his leſſons, *proprio Marte*, by his own efforts, and the uſe of dictionaries. It will be difficult at firſt. The maſter will have additional trouble. But the ſcholar will derive great ſtrength of mind from being obliged to exert

exert himſelf, and will infallibly improve much faſter, and retain his improvements longer, than if he were aſſiſted with thoſe inventions, which, though they were deſigned to introduce the ſtudent to his books with greater eaſe and ſucceſs, are always abuſed to the gratification of indolence.

I will not cloſe this ſection without declaring, that, in pointing out books, or editions of books, I neither mean to dictate, nor to promote the intereſt of any ſelfiſh editor. I write what I think, and I offer directions on this topic, unneceſſary indeed to the profoundly learned, but ſuch as may poſſibly ſuggeſt ſome uſeful hints to the inexperienced inſtructor *.

* Since the above was written, I have had the ſatisfaction to find, that I am not ſingular in diſapproving ſchool-books with annotations, &c. Felton has the following paſſage in his Diſſertation on the Claſſics.

" The celebrated *Dr. Buſby* ſtrictly forbad the uſe " of notes; and, for our Greek and Latin authors, " we had nothing but the plain text in a correct and " chaſte edition."

SECTION VI.

ON WRITING EXERCISES.

Stylus optimus magiſter.
The pen is the beſt maſter. Cic.

TO enſure improvement, it is not enough to be paſſively attentive to inſtruction. Opportunities muſt be given to the ſtudent to diſplay his attainments. He muſt learn to reduce theory to practice. He muſt exemplify his rules. He muſt be exerciſed in thinking. He muſt be accuſtomed to ſolitary ſtudy, and a habit muſt be formed of literary labour.

For all theſe reaſons, it has been the cuſtom of our beſt ſchools to exact from the ſcholars a written exerciſe, to be brought every morning on entrance into the ſchool. Under proper regulations, and duly attended to, both by the inſtructor and the pupil, this practice has been productive of effects greatly beneficial. I therefore recommend it to be univerſally purſued, as ſoon as the pupil ſhall be capable of writing eaſily and legibly.

From the age of eight to ten, no exerciſes can be done with more propriety than thoſe of Clarke's Introduction. I think it would be ſuperfluous to go through the whole of that book, and that the moſt ſucceſsful method is to go through a page or two only of each chapter, in order to exemplify the rules of Syntax; and to repeat them three, four, or five times, according to the boy's capacity, and improvements. This method, I am convinced by experience, will give the ſcholar a clearer idea of his buſineſs, than a regular and laborious application to the whole book, in the order in which it is left by the author. Care ſhould be taken that the rules prefixed to the chapters are carefully read, and fully explained before the chapter is begun. Half the uſual labour, and half the uſual time, will produce more than double the improvement, if care is taken at firſt to give the ſcholar clear ideas.

After the age of ten, provided the boy's improvements are adequate to his age, I adviſe that he ſhall begin to compoſe nonſenſe Latin verſes. I wiſh to begin this exerciſe early, becauſe it will inſenſibly, and in a very ſhort time, acquaint him with the quantities

quantities of Latin words, without a knowledge of which he will not be able even to read Latin with propriety. This, however, need not be done every night, but alternately with exerciſes adapted to the age and acquirements. Clarke's Introduction muſt ſtill furniſh the exerciſe once or twice a week. Indeed, it is not to be entirely relinquiſhed till a very conſiderable progreſs is made in Latin compoſition.

At the age of thirteen, ſuppoſing, as we did before, that the abilities and improvements of the pupil are adequate to the age, I would gradually introduce him to compoſe in Engliſh. His firſt effort ſhould be, to write from memory ſome of Æſop's Fables in his own words, grammatically correct. When he can do this tolerably well, let him write for his exerciſe, once or twice in the week, a letter on a familiar ſubject, to a parent, a brother, a ſiſter, or an acquaintance.

At fourteen, or before, if he poſſeſſes parts, let him enter on Engliſh themes. But in order to facilitate this buſineſs, to gain a *copia verborum* *, and a collection of ideas, he muſt be directed to read every

* A flow of words.

day, as his private ſtudy, the Roman Hiſtory, Plutarch's Lives, and the Spectator. Other books may be adopted in proper ſucceſſion. But I would begin with theſe, becauſe I have found them peculiarly uſeful. Plagiariſm muſt be diſcouraged. And in order to diſcourage it, I think it beſt not to be too ſeverely ſtrict in remarking and puniſhing the many and egregious miſtakes which will appear in the firſt attempts. When a boy finds that no fault is forgiven, he will be tempted to ſteal from authors, to avoid correction. And when this practice is become habitual, it will defeat all our intentions of promoting his improvement in Engliſh original compoſition. For the mind, naturally indolent, will not beſtow the labour of invention, when it finds it can eſcape with impunity without ſuch labour, and that it incurs puniſhment by offering to the eye of the maſter its own imperfect, though laborious, productions.

From fourteen to eighteen or nineteen * (and I would by no means adviſe, that the ſtudent

* We have but one youth, and one opportunity of education; therefore, as Seneca ſays, Quod ſæpe fieri non poteſt, fiet diu. *That which cannot be done often muſt be long in doing.*

" Youth

ſtudent, who is to make a ſolid improvement in learning, ſhould leave his ſchool till he is about that age), I recommend that the ſcholars week ſhall be thus employed: Monday evening, in Latin themes: Tueſday evening in Latin verſe; Wedneſday evening, in Engliſh letters; Thurſday evening, in Engliſh verſe; Friday evening, in Latin verſe; and the interval from Saturday to Monday, in a Latin or an Engliſh theme. The days and the exerciſes may indeed be changed, and I only ſet down this plan for the ſake of preciſion. I repeat, that in a practical treatiſe, ſuch as this profeſſes to be, it is proper to ſpecify particulars, and it is here done without the leaſt intention to dictate.

It muſt be remembered, as we proceed, that the books ſelected for private reading and ſcholaſtic ſtudy, in the courſe of this

" Youth would have cauſe to complain, if they were condemned to ſpend EIGHT or TEN of the beſt years of their life in learning at a great expence, and with incredible pains, one or two languages of little uſe . . . But the end of maſters in the long courſe of their ſtudies is TO HABITUATE THEIR SCHOLARS TO SERIOUS APPLICATION, to make them love and value the ſciences, and to cultivate ſuch a taſte as ſhall make them thirſt after them when they are GONE FROM SCHOOL." See ROLLIN.

progreſs, muſt be ſuch as have an immediate relation to the exerciſes to be performed. The beſt models of compoſition muſt be placed before the eyes of the ſtudent at all times, but more particularly while he is engaged in the work of imitation. And to imitate well a Virgil, a Cicero, a Pope, and an Addiſon, indicates a mind which has imbibed a portion of their mental excellence*. No method is ſo likely to cauſe this

* Many modern writers have renounced imitation, as beneath their genius. But there is ONE EXCELLENCE, as there is ONE TRUTH and ONE SUN. They who have diſcovered this excellence, and exhibited it in their writings, muſt be imitated by thoſe who wiſh to partake of it. To deviate from the ſtandard, when it is once acknowledged, is to deviate into abſurdity. "What has been the conſequence, ſays an ingenious author, of leaving the beaten path of the antients? Have we not plunged ourſelves into affectation, antitheſes, playing with words, into bombaſt, into all the defects which other ages have always experienced when CAPRICE has been ſubſtituted to imitation? . . . In vain has the graceful, the ſmiling Fontenelle ſtrewed his elegies with the flowers of rhetoric. They cannot cover his quaintneſſes. He ſurpriſes us at the firſt reading, but fatigues at the ſecond. He ſeems more attentive to diſplay himſelf, than explain the ſubject; whereas the great talent in writing is, that the work ſhould ſo much engroſs our ideas, as to make us forget the author . . . It is however true,

this moſt deſirable participation of their ſpirit, as repeated and continued efforts to exhibit, in juvenile exerciſes, their ſentiments and their ſtyle.

This aſſiduous and unremitted attention to exerciſes will, I apprehend, be conſidered by the ſuperficial as too great a taſk, and as too ſevere an exaction. To ſuch I can only ſay, that if they will not let their ſons or ſcholars ſubmit to it, they muſt not expect any great and laſting effects from that which is commonly called a good education. How few, indeed, do we ſee bring a knowledge of the antient languages from their ſchools, ſufficiently extenſive or profound to be uſeful in any great degree, or even to be retained by them throughout their lives! What is the cauſe? Undoubtedly, an indolence in themſelves, and a too great indulgence in their ſuperintendents, who will not let them ſubmit to any degree of application which is painful. But I will venture to repeat a truth, which has been collected and confirmed by revolving ages: It is, that ſuch is the appointed condition

true, that a finical ſtyle may have its admirers in a crowd of buſy people, who read merely to amuſe themſelves." Father GERDIL.

of human affairs, that no object, really and durably valuable, can be gained without labour and difficulty *. This is the price at which Providence has decreed, that the ſatisfaction and advantages ariſing from the poſſeſſion of any extraordinary degree of excellence ſhall be purchaſed.

But, indeed, the labour of compoſition is not always painful. I have known boys of parts take great delight in compoſing themes and verſes. The natural pleaſure of invention, and the conſciouſneſs of increaſing ſtrength of mind, alleviated all the labour of the work †; and the praiſes and encou-

* Οὐδὲν, ἄνευ καμάτου πέλει ἀνδράσιν ἐυπετὲς ἔργον
Οὐ δ' αὐτοῖς μάκαρεσσι.
Nothing is eaſy without previous toil
To mortal man, nor even to demi-gods.
PHOCYLIDES.

Ἐν μυρίοις ΤΑ ΚΑΛΑ γίγνεται πονοις.
Ten thouſand labours muſt concur to raiſe
Exalted excellence. MENANDER.

Nil ſine magno
Vita labore dedit mortalibus.
Nothing hath life beſtowed on man, unbought
By perſevering labour. HORACE.

† Juvat ipſe labor.
The very toil is a pleaſure. MART.

" The

encouragement they received, gave their ingenuous minds a glow of delight, which none

" The ſtudy and imitation of the antients is the ſtrongeſt barrier that can be oppoſed to the depravation of taſte. It will ſerve as a preſervative to middling writers, and enable great geniuſes to make themſelves models for poſterity. A TASTE FOR WRITING GOOD LATIN SHOULD THEN BE KEPT UP IN A NATION, WHICH CANNOT BE, UNLESS IT IS STUDIED AT AN EARLY AGE." Father GERDIL.

Fabricando Fabri fieri diſcimus.

By working in the art we learn to be artiſts.

MORHOF.

Non deſunt, qui omnem compoſitionem ſermonis Latini in puero damnant, et ad maturiores annos ſeponunt, quibus ego nunquam aſſentire potui. *There are thoſe who condemn all Latin compoſition in a boy, and poſtpone it to riper years, with whoſe opinion I never could agree.* MORHOF.

Novi ſane viros in omnium autorum lectione, in diſciplinis omnibus verſatiſſimos, cum ad ſcriptionem ventum eſt, aſperos, hiulcos, omnique elegantiâ deſtitutos. *I know men verſed in all authors and in all learning, who, when they come to write, exhibit a ſtyle rough, gaping, and deſtitute of all elegance.*

MORHOF.

The writing of Latin exerciſes, and indeed many other moſt uſeful practices of the old ſchools, are often exploded by the inſtitutors of MODERN ACADEMIES. Theſe perſons uſually delude well-meaning, but ignorant and weak parents, by pretending, with an air of MYSTERY and IMPORTANCE, to a NEW METHOD

OF

none of their uſual diverſions could confer. When once a boy feels an emulation to excel in his compoſitions, his improvement is ſecure.

OF THEIR OWN, according to which young gentlemen are to acquire in a *ſhort time*, and in the *eaſieſt and moſt agreeable manner*, all the accompliſhments which tend to *qualify them for the univerſity, for trade, or for the army*. When a hook is well-baited, gudgeons will bite and be caught in abundance; and no bait is found ſo effectual as pretenſions to a NEW METHOD.

It is indeed this unreaſonable affectation of novelty, which renders it neceſſary that a writer on education ſhould vindicate the uſeful eſtabliſhments of preceding ages. "Inſtead," ſays Goldſmith, "of giving us fine but empty harangues upon this ſubject; inſtead of indulging each his *particular* and *whimſical* ſyſtems, it had been much better if the writers on this ſubject had treated it in a more ſcientific manner, repreſſed all the ſallies of imagination, and given us the reſult of their obſervations with didactic ſimplicity. Upon this ſubject the ſmalleſt errors are of the moſt dangerous conſequence; and the author ſhould venture the imputation of ſtupidity upon a topic, where his ſlighteſt deviations may tend to injure the riſing generation. However, ſuch are the whimſical and erroneous productions written upon this ſubject. Their authors have ſtudied to be UNCOMMON, not to be JUST; AND, AT PRESENT WE WANT A TREATISE ON EDUCATION, NOT TO TELL US ANY THING NEW, BUT, TO EXPLODE THE ERRORS WHICH HAVE BEEN INTRODUCED BY THE ADMIRERS OF NOVELTY. GOLDSMITH.

SECTION VII.

ON WRITING LATIN VERSE.

Interim ſatis eſt, ſi puer omni curâ et ſummo, quantum illa ætas capit, labore, aliquid probabile ſcripſerit; in hoc aſſueſcat, hujus rei naturam ſibi faciat. *In the mean time, it is enough if the boy ſhall have written with all his attention, and with as much labour as his years will bear, ſomething tolerable; to this let him be accuſtomed till he makes the habit a ſecond nature.*

QUINTILIAN.

Det primos verſibus annos.

Let him devote his firſt years to verſes. ARBITER.

SOME writers on the ſubject of education have expreſſed themſelves againſt the general practice of compoſing Latin verſe at ſchools, with a degree of acrimony, which has led their readers to conclude, that they themſelves were ignorant of the art, and without a taſte for its beauties. I ſhould imagine, too, that ſome of them never had a truly claſſical education at a public ſchool, or were members of either Engliſh univerſity; for both our ſchools and univerſities are often the objects of their pointed, but oblique, ſatire.

However they may have gratified their ſpleen, or promoted their intereſt, by cenſuring

ſuring in general the methods of public ſchools, they have acted in this inſtance without candour, and in oppoſition to experience. Mr. Burgh is one of the writers who have attacked, with great freedom, the plan of public ſchools. I reſpect his memory greatly, as that of a man of ſenſe and virtue, and of one who promoted the cauſe of virtue, and of every thing good and great, by his Dignity of Human Nature. But I think, that in his cenſure of the practice of compoſing Latin verſe and Latin proſe at ſchools, he appears to be under the influence of prejudice. He has, indeed, declaimed againſt it with plauſibility, and in a manner likely to convince a certain claſs of readers. It is eaſy to produce many arguments * againſt what he has advanced; but I would only refer thoſe who are converts to his doctrine, to the deciſions of long experience. Let them read Wood's Athenæ, and the Biographia Britannica. They will there find, that the ornaments of our nation, of letters, and of mankind, were inſtructed according to the

* One may aſk, among other queſtions, How can we read proſe without learning proſody? Thus? Nos Germăni non curămus quantitătem ſyllabărum.

uſual

uſual methods; that is, were early tinctured with the claſſics, accuſtomed to compoſe in Latin verſe and proſe, and ſent from their ſchool to the univerſities. They will be led to conclude, from theſe and from many living inſtances, that the claſſical mode of inſtruction received in public ſchools, is the beſt foundation for future improvement in every department of learning. Science, properly ſo called, may be afterwards acquired. Claſſical learning opens an avenue to this, and every object of liberal purſuit; and he who ſets out without it, will find many obſtructions in his paſſage. I think myſelf diveſted of prejudice, when I declare, that I never yet knew a writer who appeared to great advantage in his ſtyle, or who was well received by perſons of allowed taſte, whatever might be his ſcientific attainments, if he were totally ignorant of claſſical learning. Such an one might write an uſeful, but ſeldom an agreeable book.

It appears then from the obſervation of real facts, that there is no reaſon to ſuppoſe the long-eſtabliſhed methods of public ſchools unable to produce, as they have produced,

produced, the moſt accompliſhed characters. Indeed, when I ſee many among the great, and among others, who have been educated according to the ſchemes of innovators, exhibiting an ignorance of antient learning, and ſcarcely retaining even the ſuperficial qualifications which they acquired under innovating inſtructors; I am inclined to attribute much of the levity of the preſent age, to a preference which has been given, by thoſe whoſe example is ſeducing, to an education totally unclaſſical *.

It is certainly ſafeſt to adhere, for the moſt part, to the eſtabliſhed methods, rejecting nothing but abuſes. As a part of the eſtabliſhed methods, I wiſh to retain

* "I ſhall detain you no longer (to uſe the words of Milton) in the demonſtration of what we ſhould not do, but ſtrait conduct you to a hill ſide, where I will point you out the right path of a virtuous and noble education; laborious indeed at the firſt aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly proſpect, and melodious ſounds on every ſide, that the harp of Orpheus was not more charming."

This paſſage is taken from Milton's Tractate, which, though it contains ſome impracticable rules, is an admirable compoſition.

the

the practice of teaching boys to compoſe Latin verſe*. But let me not be miſunderſtood. I agree with Mr. Clarke, Mr. Burgh, and all their partiſans, that, when a boy is deſigned to fill a ſubordinate ſphere in commercial or active live, to trouble him with Latin verſification, is to waſte his valuable time. Such a mode of gaining an intimate knowledge of the claſſics, is deſirable to thoſe only who are to aſſume a profeſſion, or adorn a fortune.

To perſons in ſuch circumſtances, and with ſuch liberal views, I ſtrongly recommend an adherence to the plan which includes Latin verſification. I am not ſo unreaſonable as to recommend the practice, merely becauſe it has been long eſtabliſhed; but I own I derive an argument for its excellence, from its long eſtabliſhment. And I will add, that I know, from actual experience, that it is the beſt method of giving a ſtudent a refined taſte for claſſical

* "If I might adviſe, I would have boys kept wholly from this ſort of exerciſe." Mr. CLARKE.

All theſe objections appear very plauſible to illiterate perſons, and thoſe very many who know not what a claſſical education means, or what advantages it tends to produce.

expreſſion *. The neceſſity of compoſing Latin verſe, renders the ſtudent more careful in ſelecting elegancies, than he would be, if he were only to read without imitating a Horace or a Virgil †.

They who think differently from me, may very likely be right, though they appear to me to err. But I believe the greater part of the regularly educated, think as I do on this ſubject. I have, however, found, upon

* Cowley, Milton, Addiſon, Gray, Jortin, and a great many other men of fine taſte as well as profound learning, were eminent in LATIN VERSE. EFFECTS well known and indiſputable are the criteria by which one ought to judge of the modes of education. Mr. Locke ſays, "He whoſe deſign is to excel in Engliſh poetry, would not, I gueſs, think the way to it were to make his firſt eſſays in Latin verſes." Yet the moſt eminent writers have done ſo.

† See ſome good remarks on writing Latin verſe and Latin proſe, and on many particulars of claſſical education, in Dr. Beattie's Eſſay on the Utility of claſſical Learning.

Mr. Clarke, who is a great oppoſer of Latin verſe, tells us, "he thinks Mr. Locke's Eſſay, and Mr. Chillingworth's Defence, preferable to twenty Iliads or Æneids put together." What occaſion is there to make any compariſon between works ſo different in their nature? The inelegant diction of Mr. Clarke's writings proves that he was ſincere in ſlighting the truly claſſical education.

enquiry,

enquiry, that in ſome of our moſt popular ſchools, Latin verſe is attended to as an exerciſe, too early, too conſtantly, and too indiſcriminately. For the ſake of gaining prizes, and for other leſs defenſible reaſons, it is made THE FIRST OBJECT, which it certainly ought not to be. Boys who happen to have no taſte for it, however excellent their underſtanding in other reſpects, have no encouragement at thoſe ſchools. But, omitting to expatiate on this point, I will proceed to ſpecify that plan which I judge moſt likely to facilitate the acquiſition of this elegant, through ſubordinate attainment.

A common method is, to ſuffer boys at firſt to write verſes formed of words combined, without regard to meaning, or grammatical conſtruction, but, at the ſame time, with a cloſe attention to the rules of proſody. This method certainly contributes to facilitate the purſuit, though it is not univerſally approved. It indeed ſhould not be continued very long; but it is an excellent mode of introduction to an art which is attended with difficulty.

Inſtructors differ much in opinion reſpecting the propriety of allowing their pupils

a Gradus ad Parnaſſum. I am one of thoſe who think, that the facilitating methods often contribute to retard advancement by indulging indolence*. But this is certain; if you forbid the uſe of the Gradus in a place of education, your prohibition will be fruſtrated by the clandeſtine introduction of it. It is a book eaſily procured, and boys in the ſenior claſſes will not be without it. I have known it permitted, and uſed with judgment, by boys, who have received great improvement from it. When the pupil poſſeſſes an uncommon ſhare of parts, he will aſcend Parnaſſus without this ſtep to help him. I have ſeen excellent copies of Latin verſes compoſed by boys who were never openly indulged with the uſe of the Gradus; and I think that the improvement made without it, will be more permanent and ſolid. The miſfortune is, that the art is ſo difficult† at firſt, that the greater part of boys are likely to be deterred and diſguſted, if they are denied this aſſiſtance.

* Ipſa denique utiliſſima eſt exercitationis difficultas. *The very difficulty of the exerciſe is highly uſeful.*

QUINTILIAN.

† Καλεπὰ τὰ καλά. *What is beautifully excellent is difficult.*

When

When the quantity of words is pretty well known, I have found it a very good method to place the words of one of Martial's Epigrams, or of any beautiful paſſage in the Latin poets, out of their metrical order, and to require the ſcholar to form them into verſes. I have likewiſe uſually given him literal Engliſh tranſlations from a Latin poet, written in lines correſponding to each line in the poet, and deſired him to tranſlate them into Latin verſe. When this was done, the original was read, and compared with the pupil's production *.

* It has been made an objection to the practice of writing Latin verſe, that the moderns never can attain to antient purity. But Muretus deceived the great Scaliger, by publiſhing ſome verſes of his own under the name of an Antient; and if the moderns do not quite equal the antients in this particular, they come very near them. I appeal to the writings of Fracaſtorius, Sannazarius, Vanier, Vida, Bourne, and many polite ſcholars educated in the grammar-ſchools of England. Dr. Johnſon ſays, rather ſtrongly, "that the Latin poems of Milton are *luſciouſly* elegant; but that the delight which they afford is rather by the *exquiſite imitations of the antient writers*, by the purity of the diction and the harmony of the numbers, than by any power of invention or vigour of ſentiment." Ut tranſeundi ſpes non ſit, magna tamen eſt dignitas ſubſequendi. *Though we have no hopes of getting before theſe great men*, THE ANTIENTS, *yet there is great merit in following cloſely after them.* QUINT.

But I have no great opinion of exerciſes conſiſting merely of tranſlations. It is beſt to exerciſe the boy's invention. As ſoon, therefore, as he can write hexameters and pentameters, let him have a ſubject given him. Let him be made acquainted with the nature of an epigram. Let him be told, it is to conſiſt of one thought. The ſearch after this thought is attended with many collateral advantages. The mind in purſuit of it often ranges, as well as it can, through the world moral and phyſical. Men, manners, and things, whatever he has read, heard, or ſeen, come under the ſtudent's conſideration. A great improvement is derived to the mental powers from this practice, and, at the ſame time, a habit of reflection gained, and knowledge of various kinds extended and confirmed. Let any one impartially examine the Luſus Weſtmonaſterienſes, Muſæ Etonenſes, and ſeveral other publications as well as manuſcripts of this kind, and he will ſee the juſtneſs of my obſervation. Epigrams, Odes, and Poëmatia of various kinds, ſhould alternately conſtitute exerciſes in the higher claſſes. Accuracy, copiouſneſs of invention, a habit of deep thought, an elegance

gance of ſtyle, and many other advantages, I have known derived, from this method, to every kind of writing in which the ſcholar afterwards employed himſelf. I have ſeen it; and therefore am not induced to alter my opinion by the declamation of thoſe, who, from a defect in their own education, are not competent judges on this queſtion. Neither am I deterred from continuing the practice, by the trite remark, that a poet is born *, and not made. No one knows the genius of a boy till he

* Many inſtances might be produced, in modern as well as antient times, of very eminent men, who *began* with the ſtudy of poetry. To add authority to my opinion, I will quote, as I often do with that view, a paſſage from an antient: ἀρξαμενος δὲ απο ἀριστων ΠΟΙΗΤΩΝ, κ᾽ ὑπο διδασκάλοις ἀυτὺς ἀναγνὺς, μέτιθι ἐπὶ τὺς ῥήτορας, και τῇ ἐκείνων φωνῇ ΣΥΝΤΡΑΦΕΙΣ, ἐπὶ Θκυδίδε, και Πλατωνος ἐν καιρῷ μέτιθι. *Beginning with the beſt poets, and having read them under inſtructors, paſs on to the orators; and, being nouriſhed by the works of both theſe, proceed in due time to the writings of Thucydides and Plato.* LUCIAN.

The author of Fitzoſborne's Letters, who has written very ſtrenuouſly againſt modern Latin verſe, acknowledges at the cloſe of his letter, that to be ſkilled in the mechaniſm of Latin verſe, is a talent extremely worthy of a Pedagogue; AS IT IS AN EXERCISE OF SINGULAR ADVANTAGE TO HIS PUPILS.

is tried. The moſt unpromiſing * have often ſucceeded beſt, when called forth by opportunity or neceſſity.

* Dr. Iſaac Barrow's father uſed to ſay, that if it pleaſed God to take from him any of his children, he hoped it might be Iſaac, as he was the leaſt promiſing. For three years, ſay his Biographers, which he ſpent at the Charter-houſe, he was remarkable for little elſe but fighting, negligence of his clothes and of his book. So vain a thing is man's judgment, they obſerve, and ſo unfit *our* providence to guide our own affairs.

I remember once when I was a ſchool-boy, and happened to be in the company of Dr. Goldſmith, to have heard him ſay, that he never was particularly attached to the Belles Lettres till he was thirty. Poetry had no peculiar charms for him till that age; and he believed, he ſaid, that his genius, when he was a boy, was rather unpromiſing.

Theſe remarks are offered with a view to prevent parents from haſtily giving up their ſons upon VERY EARLY UNFAVOURABLE APPEARANCES. Many a child has been ſent to ſea, or put out as an apprentice, who might have ſhone eminently in letters, if his parents had not been inclined to deſpair too ſoon, from their ignorance of the nature and the operations of the human mind, and from their inattention to the biographical accounts of eminent literati.

On the other hand, parents muſt not conſider early profligacy and idleneſs as ſymptoms of genius; for this is a moſt fatal miſtake. Bad boys have ſometimes become good men; but the inſtances are rare, and therefore taken notice of; while by far the greater part of bad boys go on from bad to worſe, and are, at an early age, ruined and forgotten.

SECTION VIII.

ON WRITING LATIN PROSE.

Scribendum quam diligentiſſimè et quamplurimùm.
Let him compoſe with the utmoſt care, and as much as poſſible. QUINTILIAN.

AMONG many eſtabliſhed practices in public ſchools, which the lovers of innovation wiſh to aboliſh, is that of compoſing in Latin proſe. When they aſſert, that they know not its uſe, they will readily be believed; for ſuch innovations as this commonly proceed from thoſe who either have not had the opportunity of a truly liberal education, or who, from idleneſs or from dulneſs, have not availed themſelves of its advantages. Perſons under theſe circumſtances cannot form an adequate idea of the utility of claſſical inſtruction in all its parts and conſequences. Their ideas are uſually confined to commercial objects, or to thoſe which have little in them of a refined and a purely intellectual nature. That accompliſhment which has no apparent tendency to lucrative advantage, or which does not make a conſpi-

cuous figure in buſy life, they cannot underſtand, and they conſider as contemptible.

But the compoſition of Latin proſe, conſidered merely as an exerciſe, naturally contributes to increaſe, and to confirm, an intimate knowledge of the language. He who can write a language, will not often be at a loſs in reading the authors written in it. He will underſtand the delicacies and the beauties of the language, both when he conſiders it in its ſingle and ſeparate words, and when he views it in conſtruction. When words and ideas paſs immediately under the pen, in the act of compoſition, they are conſidered more diſtinctly and maturely than when they are only peruſed in a volume.

Beſides this advantage, to be able to write Latin, qualifies the ſtudent to correſpond with the learned in all countries*. Latin has long been the univerſal language of learning. The books, which, from their extenſive ſubject, ſeem to intereſt mankind at large, have uſually been written in Latin. They are not ſo commonly written in Latin

* Latin letters ſhould form one of the evening exerciſes at ſchool; for which Cicero affords admirable models.

in

in the preſent age; a circumſtance which plainly indicates a leſs degree of attention to that learned language, than was paid to it at the revival of letters. Yet ſcientific ſubjects of all kinds are ſtill often treated of in Latin; and it is unbecoming a ſcholar to be unable to expreſs his ideas in a language, in which learned foreigners not only write, but frequently converſe.

Add to this motive, that if the ſtudent proceeds to either of our Engliſh univerſities, and really wiſhes to appear and be a ſcholar, and not merely a man of pleaſure, he muſt acquire the habit of compoſing in Latin. Latin themes, Latin declamations, Latin lectures are conſtantly required of academical ſtudents. It is true, that the idler, and the man of faſhion, as he calls himſelf, always procure theſe exerciſes, either from friends, from books, or from collections of old compoſitions; but, though they may paſs through the forms of an univerſity by ſuch mean ſubterfuges, they cannot acquire credit, or acquit themſelves to their own ſatisfaction. Indeed, if they take the degree of maſter of arts in one of our univerſities, they are bound by their oaths to recite publickly in the ſchools

Latin

Latin declamations of their own compoſition.

Nor is the practice of exacting Latin exerciſes in our univerſities, to be conſidered as originating from prejudice in a dark age, and continued by a fond attachment to antient cuſtoms, but as producing, and as intended to produce, valuable effects. It contributes greatly to keep awake an attention to the claſſics, and conſequently to all antient literature. Many a lively young man would neglect his ſtudies in Latin, if he did not ſee that his neglect would expoſe him to contempt or trouble, by diſabling him from performing thoſe public exerciſes which muſt be performed. Many members of the univerſity are induced to keep up, by conſtant application, the habit of reading and imitating the more elegant claſſics, becauſe they may be required on ſome occaſion to ſpeak publicly in Latin. If the exerciſes were required only in Engliſh, I am ſure that the ſtudy and knowledge of the Latin language would greatly decreaſe. Indeed, all who wiſh to innovate in this particular, indicate a deſign to render the univerſity a place of education

merely

merely for men of the world, and to baniſh the Muſes, that the Graces may reign alone; yet it is certain, that, without the Muſes, the Graces will loſe much of their beauty. Every ſcholar ought to be a gentleman; and indeed I can hardly conceive a true gentleman, by which I underſtand a man of an elegant, a liberal, and an enlightened mind, who is not in ſome degree a polite ſcholar.

Another argument in favour of Latin compoſition in our ſeminaries is, that it has a natural tendency to improve the ſtudent in Engliſh compoſition. He who has been accuſtomed to make Cicero his model, will inſenſibly exhibit ſomething of his beauty, in whatever language he can compoſe with facility. That habit of accuracy, and that care in the collocation of words, which is required in Latin works, will inſenſibly extend its good effects to every production. To write Latin in youth, is an excellent preparation * for that vernacular compoſition, which ſome of the profeſſions indiſ-

* But hear an innovator. "I *carefully* avoided the common method of employing my boy in *exerciſes of any kind*; for, after all the ſtir we make about the Latin tongue, *it is no more than any other language.*"

TANAQUIL FABER.

penſably

penſably require *. It ought therefore to be continued in our ſchools; but it will not often be attended with ſucceſs, unleſs the pupil remains there long, and applies cloſely, under the inſpection of an experienced inſtructor. Much practice and long habit are neceſſary, to give excellence and facility.

There is no argument brought againſt the practice, which is not founded in that prevailing averſion to difficulty of all kinds, which is injurious to ſociety in general, and particularly hurtful in the courſe of education †. But while I inſiſt on its general utility, I muſt allow, where boys are intended

* "It always gives perfection to have the *exerciſe harder than the ordinary uſe.*" BACON.

† "Enough has been ſaid, ſays Dr. Beattie, to evince the utility of that mode of diſcipline, which for the moſt *part is, and always in my opinion ought to be, eſtabliſhed in grammar ſchools.* If the reader admit the truth of theſe remarks, he will be ſatisfied that the ſtudy of the claſſic authors does not neceſſarily oblige the ſtudent to employ too much time in the acquiſition of words; for that, by means of thoſe words, the mind may be ſtored with valuable knowledge, and that the acquiſition of them prudently conducted, becomes to young perſons one of the beſt inſtruments of intellectual proficiency, which in the preſent ſtate of human ſociety is poſſible to imagine."

to

to acquire only a ſuperficial knowledge, and to be removed early from their ſeminary to the warehouſe and accompting-houſe, or to be introduced into any mode of active life incompatible with contemplation, that then they will not be able to acquire an eaſe in Latin compoſition, neither will it be neceſſary.

About the time of the revival of learning, every ſcholar was early taught to compoſe in Latin; and to excel in it, was one of the firſt objects of his ambition. Many moſt honourable teſtimonies are extant, of the ſucceſs of thoſe indefatigable ſtudents; and I believe, if a taſte for the manners and purſuits of that age were adopted, that it would be a circumſtance equally favourable to virtue and to letters. Simplicity, and a moſt ardent love of learning, excluded many vices, and debilitated many fatal paſſions.

With reſpect to the ſtyle which is chiefly to be imitated, I ſhall not heſitate to recommend that of Cicero *. The imitation

* Ille ſe profeciſſe ſciat cui Cicero valdè placebit. *Let him be aſſured that he has made a great proficiency, who is much pleaſed with reading Cicero.*

QUINTILIAN.

of

of Cicero has, indeed, been often carried to a ridiculous exceſs; and a ſtudent deficient in judgment may ſometimes reſemble him, without diſplaying excellence. His more diffuſe and Aſiatic manner is not to be imitated. But the ſtyle of his Letters, his Offices, his Philoſophical Converſations, his book on the Orator, his treatiſe on Friendſhip and on Old Age, with a few of his Orations, abounds with ſweets, from which the induſtrious bee may collect much honey. I am aware that ſome of the learned, wearied with the uniformity of the Ciceronian period, have imitated, and recommended as models, the ſtyles of Quintilian and Tacitus. They are excellent in their kind; but they have not the grace and ſweetneſs of Cicero. They pleaſe and ſtrike a mature taſte, but they are not well adapted to allure the young ſtudent to imitation.

The practice in our old ſchools and univerſities, of exacting Latin themes and declamations on ſubjects of morality and hiſtory, is then replete with uſeful conſequences*; and I hope it will be more generally

* Among others, it tends to keep up an INTIMATE knowledge of Latin in the nation; which would not be

rally admitted into places of a truly liberal education. Many modern ſchools have very properly beſtowed, or profeſſed to beſtow, much attention on teaching the Engliſh language. I may venture, without preſumption, to ſuggeſt to their inſtitutors and managers, that a judicious ſtudy of Latin compoſition will greatly facilitate the acquiſition of an elegant ſtyle, and of an intimate knowledge of Engliſh. Claſſical grace may in ſome meaſure be transfuſed, from the elegant writers of Greece and Rome, to the leſs harmonious languages of northern Europe, by a ſtudent who has been uſed to imitate the claſſics, and whoſe ideas are ſtrongly coloured by the

be preſerved in perfection, if all were contented merely with underſtanding authors. Cæſar, Cicero, Virgil, Horace, Livy, Salluſt, have kept their rank, as ſtandards for imitation, during eighteen hundred years; and a careful imitation of them has produced ſuch writers in Italy as Dante, Boccace, Petrarch, Arioſto, Caſa, Galileo; in France, Racine, Moliere, Boileau, Boſſuet, Fenelon; in England, Milton, Dryden, Addiſon, Pope, and a thouſand others, who, all together, have improved and innocently delighted myriads of the human race. And ſhall a modern philoſopher, who underſtands neither Greek nor Latin, prohibit this imitation?

channel

channel in which they have flowed. The improvement of the Engliſh language *, therefore, as well as of the individual ſcholar, greatly depends on the continuance

* No man underſtands his own language better than Cicero did his; yet he adhered to Greek exerciſes till he obtained the Prætorſhip: ad Præturam uſque Græcè declamavit. SUETON. When a boy, he was kept from a celebrated maſter, who only taught his own language: equidem memoriâ teneo, pueris nobis primum *Latinè* docere cœpiſſe Plotium quendam, ad quem quum fieret concurſus; dolebam mihi idem non licere. *Continebar autem doctiſſimorum hominum auctoritate* qui exiſtimabant *Græcis exercitationibus* ali meliùs ingenia poſſe. *I remember when I was a boy, one Plotius firſt began to teach the Latin language; and as it was the faſhion to attend his lectures, I was uneaſy that I was not permitted to go too. But I was prevented by the authority of ſome very learned men, who were of opinion, that the underſtanding might be better cultivated by exerciſes in Greek.* CIC. ad M. Titinnium.

It has been ſaid by perſons who have not a proper idea of the grace and elegance of the Latin language, that it is learned in a better, as well as more compendious, manner by ſpeaking it, than by writing it. I think differently, and am happy to coincide with the opinion of the celebrated Sanctius.

Quis porro ludimagiſter grammaticus non ſubinde pueris crepat; vel male vel bene loquere? Tanta eſt ſtultorum hominum ignorantia, perverſitas et pertinacia.

continuance of Latin compoſition as a ſcholaſtic exerciſe.

cia. At ego, apud quem pluris eſt rectæ rationis pondus, quam multorum præſcriptum, aſſero, nihil peſtilentius poſſe juveni linguæ Latinæ cupido evenire, quam aut verbis Latinis effutire cogitata, aut loquentium profluentiæ intereſſe . . . Non diſcimus Hebræa, vel Græca, ut loquamur, ſed ut docti efficiamur. Cur igitur in Latinis non idem efficiemus? quandoquidem jam nulla natio eſt, quæ Latinè, aut Græcè loquitur. Stylus exercendus eſt diligenter: hic enim ut M. Tullius ait, eſt egregius dicendi magiſter: hic verè nos docebit, communi ſenſu illos carere, qui linguam in Plateis aut etiam in Gymnaſiis, miris modis conantur dilacerare. *What ſchoolmaſter is not for ever repeating in the ears of his boys this command: ſpeak Latin, it ſignifies not whether ill or well, ſpeak it? So great is the ignorance, perverſeneſs and obſtinacy of theſe fooliſh perſons. But I, with whom right reaſon has more weight than the injunctions of the many, aſſert, that nothing can happen more injurious to a young man who aims at a ſkill in the Latin language, than to ſpout his thoughts in Latin words, or to be converſant with the prattling of Latin-talkers . . . We do not learn Hebrew or Greek in order to ſpeak them; but to become learned in them. Why ſhall we not do the ſame in the Latin? Since there is now no nation which ſpeaks Latin or Greek. The pen is to be diligently exerciſed; for it is this, as Tully ſays, which is the beſt inſtructor in the art of ſpeaking; but this will teach us to diſcover that they are deſtitute of common ſenſe, who attempt to tear the language in pieces, in the ſtreets and ſchools, in ſo ſtrange a manner.*

SANCTIUS.

Many other authorities of equal weight againſt the practice of ſpeaking Latin in the courſe of education might be produced. But our ear and taſte will convince us of its inexpediency, if we liſten to thoſe foreigners who have been taught to ſpeak Latin from their infancy. In their mouths Latin becomes more barbarous than any modern language. No ear can bear the horrid jargon, unleſs it be the ear of a Dutchman or Bœotian.

Double tranſlations, or tranſlations from Latin into Engliſh, and then from Engliſh into Latin, are very juſtly recommended as an excellent method of acquiring a facility and elegance of ſtyle in writing Latin. "Queen Elizabeth," ſays Aſcham, "by this double "tranſlating of Greek, without miſſing, every fore-"noon, and of Latin every afternoon, hath attained "to ſuch a perfect underſtanding in both tongues, and "to ſuch a ready utterance of the Latin, and that with "ſuch a judgment, as there be few in number in both "the univerſities, or elſewhere in England, that be "comparable to her majeſty."

Rollin recommends this mode; and ſo do many other very judicious maſters in the art of teaching. I have never ſeen it practiſed with perſeverance; but I ſhould imagine, that it cannot fail of improving the ſtyle: I am, however, rather partial to exerciſes which excite the powers of invention.

SECTION IX.

ON USING TRANSLATIONS.

Cum hæc ignaviæ ſubſidia ſimul et incitamenta in promptu habeat, parcius viribus ingenii utetur ſui; nullam porro in re grammaticâ, nullam in lexicographis impendet curam; opibus alienis adjutus nihil de ſuo promet; nihil demum marte proprio ſibi elaborandum eſſe cenſebit: et velut in regione ignotâ hoſpes inelegans ducem ſecutus aliquando falſum, ſæpe fallacem, hùc illùc temerè circumvagabitur. *When the boy has theſe helps and incitements to idleneſs at hand, he will make leſs uſe of his own powers of underſtanding. Henceforth he will not attend to the grammar or lexicon. Aſſiſted by the wealth of others, he will bring nothing from his own ſtore. In a word, he will think it no longer neceſſary that any thing ſhould be done by his own perſonal exertions; and, like an inelegant ſtranger in an unknown country, ſubmitting to be led by a blundering and treacherous guide, he will wander about without knowing whither he is going.* JOANNES BURTON.

IT may perhaps appear paradoxical to aſſert, that many of the modes which have been deviſed to facilitate the acquiſition of learning, have contributed to retard it*. Yet

* ——Pater ipſe——
Haud FACILEM eſſe viam voluit——
——CURIS ACUENS mortalia corda
Nec torpere gravi paſſus ſua regna VETERNO.

Yet there are proofs, and thoſe very numerous too, which might be adduced to ſupport the opinion *. There was, it will on all ſides be confeſſed, a very ſmall number of auxiliary books at the revival of learning; but there were ſcholars, who, in

The father of mankind did not chuſe that the way ſhould be eaſy; but deſigned to ſharpen the wit of man by cares, nor would he ſuffer his ſubject world to grow torpid through ſloth. VIRG.

* "As I deliver my thoughts, ſays Goldſmith, without method or connection, ſo the reader muſt not be ſurprized to find me once more addreſſing ſchoolmaſters on the preſent method of teaching the learned languages, which is commonly by LITERAL TRANSLATIONS.

"I would aſk ſuch, if they were to travel a journey, whether thoſe parts of the road in which they found the greateſt difficulties, would not be the moſt ſtrongly remembered? Boys, who, if I may continue the alluſion, gallop through one of the antients with the aſſiſtance of a tranſlation, can have but a very ſlight acquaintance either with the author or his language. *It is by the exerciſe of the mind alone that a language is learned*; but a literal tranſlation, on the oppoſite page, leaves no exerciſe for the memory at all. The boy will not be at the fatigue of remembering, when his doubts are at once ſatisfied by a glance of the eye; whereas were every word to be ſought from a dictionary, the learner would attempt to remember it to ſave himſelf the trouble of looking out for it for the future." GOLDSMITH.

the

the accuracy and extent of their knowledge of the antient languages, have not been equalled in any ſubſequent period. The conqueſts obtained in the regions of learning at that early period, were obtained with difficulty; but a degree of force was acquired and exerciſed in the conflict, which ſecured and extended the ſubjugated territory.

In common life a remark has become obvious, that the fortune which is bequeathed or acquired at an eaſy rate, is more likely to be diſſipated than the fruits of laborious induſtry. It is the ſame in learning. Ideas collected without any great effort, make but a ſlight impreſſion on the memory, or the imagination. The reflection, that they may be recalled at pleaſure, prevents any ſolicitude to preſerve them. But the recollection, that the degree of knowledge already acquired has coſt us dearly, enhances its value, and excites every precaution to prevent it from being loſt. I would compare the learning acquired by the facilitating aids of modern invention, to the vegetables raiſed in a hot-bed; which, whatever ſize or beauty they may attain to in a ſhort time, never acquire that

firmneſs, and durable perfection, which is gradually collected by the ſlow proceſs of unaſſiſted nature.

For theſe reaſons, and indeed from experience, I am led to diſapprove thoſe tranſlations, which, in many ſchools, are conſtantly uſed. I believe that few cauſes have contributed more to impede the ſcholar's progreſs, than the general adoption of tranſlations. The human mind is naturally indolent, and particularly ſo at the early ſeaſon at which education is commenced. At all times it is averſe from unneceſſary labour, and rejoices to facilitate the means of arriving at its end. When, therefore, a tranſlation is preſented to the eye on the ſame page with the original *, it is not likely, that, for the ſake of a remote advan-

* Mr. Phillips, author of "A Compendious Way &c." ſays, If ſome of the claſſic authors were publiſhed with INTERLINEARY TRANSLATIONS, it would be a GREAT SERVICE done TO THE PUBLIC." I grant, that after a ſtudent has learned one language VERY ACCURATELY, he may acquaint himſelf SUPERFICIALLY, in a ſhort time, with others, by means of tranſlations. But to BOYS, who always uſe them without judgment, they are certainly pernicious. Has the public received great ſervice from interlineary or collateral tranſlations? Are the languages better underſtood than before they abounded?

tage,

tage, it ſhould neglect preſent eaſe; that it ſhould turn from the meaning which is offered to its notice, and willingly purſue it in the mazes of a Lexicon. The boy learns to conſtrue his leſſon by the Engliſh printed at its ſide, and takes care to remember it during half an hour, when he will probably have ſaid it to his inſtructor; and after which he will let it ſlip away without reluctance, conſcious that his collateral tranſlation will enable him to go through the ſame buſineſs on the morrow, without puniſhment, and without the pain of recollection. I hope it is not uncandid to ſuppoſe, that tranſlations have often been uſed to ſave the trouble, or conceal the ignorance, of the inſtructor.

Inſtances have occurred to me, as they muſt to others, of boys who came from ſchools where tranſlations were uſed, and who have been advanced to the higher claſſics with tranſlations; but who, without thoſe aſſiſtances, were totally ignorant of the rules of conſtruction, and, in order to make any ſolid improvement, were compelled to begin at the very elements of the Latin language. If they have been ſo unfortunate as not to have been removed from

the injudicious diſcipline which allows tranſlations, they have generally deceived the expectations of their friends, and brought grammatical inſtruction into diſrepute. The knowledge they have gained of the claſſics, has been little and ſuperficial; ſeldom ſufficient to enable them to taſte the beauties of the antient authors, and never extenſive or profound enough to qualify them for profeſſional eminence. When neither pleaſure nor advantage has been derived to them, it is not to be wondered at, if the unſucceſsful ſtudents have condemned that claſſical education in general, which they never rationally purſued.

The exertion of mind neceſſary in learning to conſtrue a leſſon without a tranſlation, is one of the moſt deſirable conſequences derivable from the leſſon. A habit of attention is acquired by it; conjectural ingenuity called forth; a degree of penetration, and patience of literary labour, a moſt deſirable acquiſition, inſenſibly produced. Whatever difficulty it may be attended with, will be overcome by the boy who poſſeſſes parts; and he who poſſeſſes none, will never make any valuable proficiency

ficiency with or without theſe indulgent aſſiſtances. He may indeed be allured by them to throw away his time, and reap nothing in return but diſgrace.

The uſe of tranſlations is not, however, deſtitute of advocates in its favour. Mr. Clarke, the author of the Introduction to making Latin, is a very warm one. I hope his zeal in their defence aroſe from a more honourable motive, than the wiſh to promote the ſale of thoſe editions, with tranſlations, of which he had publiſhed a conſiderable number. It might ariſe from a ſincere conviction of their utility; for Mr. Clarke was one of the firſt who recommended their general uſe; and the introducer of an innovation is commonly enthuſiaſtic in his recommendation of it. His arguments, though urged with vehemence, carry little intrinſic weight with them, and are abundantly refuted by experience.

I believe it will not be controverted, that good Greek ſcholars have ſeldom been ſo numerous as good Latiniſts. What ſhall we aſſign as the cauſe? Greek is not more difficult in its elements than Latin. Its

authors

authors are equally, perhaps more inviting. It is uſually entered on at a leſs puerile age than Latin, at an age when the underſtanding has acquired ſtrength enough to overcome any grammatical difficulty. Nothing has impeded the equal advancement of Greek ſtudies, of late at leaſt, but the univerſal practice of publiſhing all Greek books with a Latin tranſlation *. Editors have

* "The ſtudy of the original text can never be ſufficiently recommended. It is the ſhorteſt, ſureſt, and moſt agreeable way to all ſorts of learning. Draw from the ſpring-head, and take not things at ſecond-hand. Let the writings of the great maſters be never laid aſide; dwell upon them, ſettle them in your mind, and cite them upon occaſion: make it your buſineſs thoroughly to underſtand them in their full extent, and in all their circumſtances: acquaint yourſelves fully with the principles of original authors: bring them to a conſiſtency, and then do you yourſelf make your deductions. In this ſtate were the firſt commentators; and do not you reſt until you bring yourſelf to the ſame. Content not yourſelf with thoſe borrowed lights; nor guide yourſelf by their views, but where your own fails you, and leaves you in the dark. Their explications are not yours, and will give you the ſlip. On the contrary, your own obſervations are the product of your own mind; where they will abide, and be ready at hand upon all occaſions, in converſe, conſultation, and diſpute. Loſe not the pleaſure it is to ſee that you were not ſtopped

have been ſenſible of this truth, and have often added tranſlations with apparent regret. Their conviction has been over-ruled by a ſpecies of argument very forcible on theſe occaſions, and which I ſhall name the Bibliopolian. The bookſeller has urged with great juſtice, that without concomitant tranſlations, Greek books have ceaſed to be a ſaleable commodity. When Greek ſcholars were ſcarce in Europe, a few tranſlations contributed to facilitate the introduction of the language: this expediency introduced the cuſtom, which is not likely to be aboliſhed, though it is moſt inimical to Grecian literature, and, for that reaſon,

ſtopped in your reading, but by difficulties that are invincible, where the commentators and ſcholiaſts themſelves are at a ſtand, and have nothing to ſay; thoſe copious expoſitors of other places, who, with a vain and pompous overflow of learning, poured out on paſſages plain and eaſy in themſelves, are very free of their words and pains where there is no need. Convince yourſelf fully by thus ordering your ſtudies, that it is nothing but mens lazineſs, which hath encouraged pedantry to cram, rather than enrich libraries, and to bury good authors under heaps of notes and commentaries; and you will perceive that ſloth hath acted, in this inſtance, againſt itſelf and its own intereſt, by multiplying reading and enquiries, and increaſing the pains it endeavoured to avoid." BRUYERE.

to the prevalence of a good taſte. The Greek poets, as well as the philoſophers and hiſtorians, have been read and criticiſed by thoſe who could only read them in the lame ſtyle of a literal tranſlation, who acquieſced in ſo wretched a ſubſtitute for the original, but who probably would have ſtudied the Greek, had they not been led aſtray by a powerful inticement to indolence *.

To

* Omnibus verſionibus de linguâ Græcâ in Latinam, de utrâvis in vernaculas, quibus hanc cum doctorum incredibilem paucitatem, tum ſemi-doctorum et ſciolorum multitudinem præcipuè, ni fallor, debemus, capitalis hoſtis ſum, et hunc ridiculum morem adjungendi libris Græcis Latinas interpretationes Græcarum literarum labem et perniciem extitiſſe ſemper exiſtimaverim. . . . . Compendii Bibliopolæ habenda ratio erat; qui confirmavit, Græcum codicem, incomitatum verſione Latinâ, omnium malorum mercimoniorum longè indivendibiliſſimum; quare ſe magnoperè mihi auctorem ſupplicemque eſſe, ut peſtiferum illud conſilium abjiciam, &c. *To all tranſlations from Greek into Latin, from either into Engliſh, to which I think we owe the wonderful paucity of the truly learned, and the multitude of the half-learned and of ſcioliſts, I am a declared enemy; and I have always been of opinion, that this ridiculous practice of adding Latin tranſlations to Greek books, is the diſgrace and deſtruction of Grecian literature. . . . . But I was obliged to have a regard to the bookſeller's profit; who aſſured me, that a Greek*

To the uſe of tranſlations, and to the various modes of facilitating puerile ſtudies, I may venture to attribute the decline of ſolid learning, and of that juſt taſte which the antient models tended to eſtabliſh*. Together with tranſlations, I wiſh it were poſſible to baniſh thoſe editions in which the order of conſtruction is given on the ſame page with the text. I am convinced, that to the order alone the boy's attention is uſually given; and that conſequently all the beauty of an elegant diſpoſition of words, one of the moſt ſtriking in the claſſics, muſt paſs un-

Greek book, without a Latin tranſlation, was of all bad commodities by far the moſt unſaleable; for which reaſon he moſt earneſtly begged and prayed me to lay aſide that peſtiferous intention, as he called it.

THIRLBÆUS in Præfat. ad Juſtin. Mart.

* Should we ever, by idle prejudices againſt pedantry, verbal accuracies, and we know not what, come to ſlight their art (the critics art), and reject them from our favour, it is well if we do not alſo ſlight thoſe claſſics, with whom criticiſm converſes, becoming content to read them in TRANSLATIONS, or (what is ſtill worſe) in tranſlations of tranſlations, or (what is worſe even than that) not TO READ THEM AT ALL; and I will be bold to aſſert, if that ſhould ever happen, we ſhall ſpeedily return into thoſe days of darkneſs, OUT of which we happily emerged upon the revival of ANTIENT LITERATURE. HARRIS.

noticed.

noticed. It tends alſo to enervate the mind, by rendering exertion unneceſſary. The moſt unexceptionable method of rendering the claſſics eaſy to the younger ſcholars, is, to ſubjoin, as is ſometimes practiſed, a vocabulary at the end of the volume. Even the interpretation in the editions in Uſum Delphini, which are univerſally uſed, tends in my opinion to corrupt the ſtyle, and to vitiate the taſte, by drawing off the attention from the elegant language of a Virgil, to the bad Latin of a modern commentator.

The young ſtudent cannot too early be taught to exert his own powers, and to place a modeſt confidence in their operation. This will increaſe their native vigour, and give him ſpirit to extend them as far as they will go on every proper emergency. Accuſtomed to depend upon himſelf, he will acquire a degree of courage neceſſary to call forth that merit which is often diminiſhed in value to its diffident poſſeſſor, and totally loſt to mankind. The little ſuperficial learning of him who has been uſed to the facilitating inventions, may be compared to a temporary edifice, built for a day; while the hard-earned knowledge of the other may be ſaid to reſemble a building, whoſe

foundations are deep and ſtrong, and equally to be admired for dignity and duration *.

* Mr. Clarke's Diſſertation on the Uſefulneſs of Tranſlations, affixed to his *Introduction* (a book deſervedly and generally received), has probably induced many to uſe Tranſlations; yet it appears, that Maſters in his time diſapproved the practice; "for, ſays he, it is amazing, after ſo much has been ſaid on the ſubject, that a *great many Maſters* ſhould ſhew ſo ſtrong an averſion for what is ſo manifeſtly calculated for their eaſe. . . . . In order to open the eyes of ſuch, if poſſible, upon a matter ſo much for their quiet, intereſt, and credit, I have thought fit to preſent them with this Diſſertation *gratis*." I cannot compliment Mr. Clarke on his diſintereſtedneſs, when I ſee, on a ſubſequent page, an advertiſement of nine ſchool-books with tranſlations, all by the late Mr. C. of Hull.—I will here adviſe all who have reſolved to have their idleneſs encouraged, and their hopes of improvement raiſed, by *empirical* promiſes and pretenſions, to ſhut my book. I will ſay, in the words of Dr. Felton, "I do not mind what ſome QUACKS in the art of teaching ſay; they pretend to work wonders, and to make young gentlemen maſters of the languages, before they can be maſters of common ſenſe." Let this be laid down as an axiom, that GREAT IMPROVEMENT IS A WORK OF LONG TIME AND GREAT LABOUR.

Οὐδὲν τῶν μεγάλων ἄφνω γίνεται.

Nothing great is done on a ſudden. ARRIAN.

SECTION X.

ON LEARNING THE CLASSICS BY HEART.

Pueri, quorum tenaciſſima memoria eſt, ſtatim QUAMPLURIMA EDISCANT. *Let boys, ſince their memory is uſually very tenacious, conſtantly learn by heart as much as poſſible.* QUINTILIAN.

IT is agreed on all hands, that no faculty of the mind is capable of more improvement than the memory, and none more in danger of decay by diſuſe. Every practice which tends to ſtrengthen it, ſhould be encouraged and continued; and it is therefore a very judicious cuſtom of our grammar ſchools, obſerved from the earlieſt times, which obliges the ſcholars to commit large portions of the beſt claſſics to memory.

I am ſorry to obſerve, that in private education, and in ſome ſchools, this taſk is often neglected as too laborious. The decay of claſſical knowledge, if it is decayed, muſt in a great meaſure be attributed to this cauſe. The neglect, indeed, originates from the general relaxation of diſcipline,

diſcipline, which pervades all orders in ſome degree, and which militates againſt learning no leſs than againſt virtue.

That the taſk is laborious, is no valid objection*. Labour ſtrengthens the mind. What is acquired by labour will not eaſily be loſt. The impreſſion it makes is deep and laſting. But, in truth, it is not ſo laborious a taſk to a boy† as it may appear to a parent, or any other adult, who has had neither experience nor obſervation in this department. The boy who has been habituated‡ to the taſk, will learn thirty or forty lines, as an evening exerciſe, with great eaſe, and with apparent pleaſure. This is really done three or four nights in a week, in our beſt ſchools.

Even thoſe among boys who apprehend quickly, are ſeldom diſpoſed to reflect much on what they have read, to review the ſen-

* Chi bene mal non puo ſuffrir, a grand honor non puo venir. *He who cannot ſubmit well to evils cannot arrive at great honour.* Ital. Adag.

† Neque ulla ætas minùs fatigatur. *There is no time of life which is leſs eaſily fatigued.* QUINT.

‡ See the Sections on Practice on Habits, in Locke's Conduct of the Underſtanding; a far better book, in my opinion, than his Thoughts on Education.

timents and the language with attention, or to fix them deeply in their memory. They read a beautiful paſſage, they underſtand it; they admire, and feel its beauties; but if they do not ſtudiouſly commit it to memory, it paſſes over their minds as a ſhadow over the earth, and leaves no trace behind.

There are many paſſages in the claſſics which a polite ſcholar is expected to have by heart as perfectly as his alphabet. They naturally obtrude themſelves in converſation with ſcholars, they occur on almoſt every ſubject, and they are in themſelves well worthy of being treaſured in the mind for their intrinſic value. To quote paſſages from authors, is perhaps unfaſhionable in thoſe circles, where a ſmooth inſipidity of manners precludes every thing which requires an exertion of memory, or of imagination; but among perſons of the profeſſions, and of a truly liberal education, it is both common and agreeable *.

* "But to learn whole eclogues and odes by heart, is to no other purpoſe than to forget them as ſoon as learned; or to provide matter for ridicule or pedantry, in all mixed companies."

PHILIPS's Compendious Way.

Exerciſes

Exercises in Latin verse, and in Latin prose, are usual in our best schools, and at the university. They are attended with very desirable effects, and pave the way for improvement in vernacular composition of every kind. Supposing, for a moment, that they have no influence in elevating and refining the taste and imagination; yet to be totally deficient in them, is a kind of disgrace to those who are to support a literary character. But in order to excel in Latin composition, poetical or prosaic, a great number of words and phrases must be collected and laid up in the storehouse of the memory. To effect this purpose, it will not be enough to read the classics; they must be committed to memory at that age which easily admits, and long retains, all impressions which have been once properly enforced.

I know of nothing advanced against this established practice, which ought to have weight*. It is common to declaim against loading the memory. But what shall be done? The memory of boys in general is

* "Emilius," says Rousseau, "shall learn nothing by heart, no not even fables, not even those of La Fontaine." Can Rousseau, or his admirers, assign a satisfactory reason for this prohibition?

abundantly capacious. If it is not filled with valuable furniture, it will be crowded with lumber. It will be the repoſitory of trifles, of vanities, and perhaps of vices. How much more deſirable, that it ſhould be ſtored with fine ſentiments, and beautiful diction, ſelected from the nobleſt writers whom the world ever produced! Honour, ſpirit, liberality, will be acquired, by committing to memory the thoughts and words of heroes, and of worthies, who eminently ſhone in every ſpecies of excellence. Its effects in poliſhing and refining the taſte, are too obvious to be called in queſtion. There are abundant inſtances, living as well as dead, of its influence in embelliſhing the mind, and giving it a gracefulneſs which no other ornaments can ſupply.

As ſoon, therefore, as the grammar is perfectly learned by heart, I adviſe, that the practice of our antient ſchools ſhould be univerſally adopted, and that paſſages of the beſt claſſics, conſtrued as a leſſon on the day, ſhould be given as a taſk to be learned *memoriter* at night. Habit will render it no leſs eaſy than it is beneficial*.

* I will cite a ſpecimen of the antient ſcholaſtic diſcipline in France, in which it appears, that great attention was

was paid to learning the claſſics by heart. Henry de Meſmes ſays of himſelf, "At ſchool I learned to repeat; . . . ſo that when I went from thence I repeated in public a great deal of Latin, and two thouſand Greek verſes, made according to my years, and *could repeat Homer by heart from one end to the other*. . . . We roſe at four, and, having ſaid our prayers, began our ſtudies at five, with our great books under our arms, and our inkhorns and candleſticks in our hands. For diverſion after dinner, we read Sophocles, Euripides, Demoſthenes, &c." ROLLIN.

This Henry de Meſmes exhibited, in his life, thoſe noble and generous ſentiments, which a ſucceſsful ſtudy of the fine writers of Greece and Rome uſually inſpires. He refuſed a lucrative place offered him by the King, that he might not ſupplant a perſon againſt whom the King had conceived an unjuſt diſpleaſure.

Rollin, from whom the above example of de Meſmes is taken, may be juſtly called the Quintilian of France. I will recommend his Belles Lettres, as a work well adapted to fill the young mind with virtuous ſentiments, and at the ſame time to inſpire a love of learning and a claſſical taſte. There is indeed much which might be omitted as uſeleſs to an Engliſh ſchoolboy; ſuch as thoſe parts which concern the French univerſities, and are addreſſed rather to maſters than to ſcholars. A ſelection might be made from the very copious aſſemblage of matter, which, though it might not amount to more than half the quantity, would form a very deſirable abridgment for the uſe of claſſical ſchools. Rollin's Belles Lettres were put into my hands at a very early age, and I have always thought myſelf greatly indebted to them.

SECTION XI.

ON IMPROVING THE MEMORY.

Μνήμη μὲν γὰρ δίδωσι τέχνας, αὐτὴ δὲ ἀδίδακτος. *The memory beſtows the arts, but is not itſelf to be learned by art.* PHILOSTRATUS.

THE great and obvious utility of the memory has urged the ingenious to deviſe artificial modes of increaſing its power of retention. The great orator of Rome, whoſe judgment and experience, as well as his genius, give great weight to his opinions on didactic ſubjects, has ſpoken rather favourably of the *memoria technica*, or artificial memory. But, notwithſtanding the authority of him, and of other truly ingenious writers, the art is rather to be conſidered as a curious than an uſeful contrivance, and it is rejected by Quintilian. Few have really availed themſelves of it; and many who have attempted to acquire it, have only added to the obſcurity of their conceptions*.

That

* The few following rules have been given, and they may poſſibly be uſeful. 1. Si longior oratio mandanda fuerit memoriæ, proderit, totâ prius ſemel lectâ

That mode of improvement, then, may be totally laid aſide, and may be numbered among the fanciful inventions, which ſerve to amuſe the idle and the ſpeculative, without being reducible to general and practical

lectâ et intellectâ, *per partes ediſcere.* 2. Juvabit *iiſdem*, quibus ſcripſeris, *chartis* ediſcere. 3. Tempus matutinum longè commodius eſt; tamen perquam utile erit *pridie veſperi*, priuſquam dormitum concedas, ſemel et iterum percurrere ea, quæ quoſtridie ſunt ediſcenda. 4. Si quidpiam difficilius addiſcitur, illi loco non erit inutile aliquod ſignum vel notam apponere, cujus recordatio excitet memoriam. 5. Præſtat non tumultuariè ſed declamando ſtatim et cum geſtu ediſcere. 6. Maxima tamen fabricandæ et ſervandæ ſibi memoriæ ars eſt frequens exercitatio. 1. *If the paſſage to be committed to memory ſhall be rather long, it will be of ſervice, after having read and underſtood it once, to learn it by parts.* 2. *It will help a little, if you learn by heart from the ſame paper on which you have written it.* 3. *The morning is by far the beſt time; though it will be very uſeful, on the preceding evening, juſt before you go to ſleep, to run over what is to be learned by heart on the next day.* 4. *If any particular place occurs rather more difficult than the reſt, it will not be unſerviceable to put ſome mark upon it, the remembrance of which may excite the memory of the difficult place.* 5. *It is the beſt way not to get by heart in a deſultory and immethodical way, but pronouncing the paſſage aloud from beginning to end with geſtures of emphaſis of ſtudied declamation.* 6. *But, after all, the beſt method of exciting and preſerving a good memory, is frequent exerciſe.*

HOLMES's Rhetoric.

utility. The only infallible method of augmenting its powers, is frequent, regular and well-directed exerciſe; ſuch exerciſe, indeed, as it is commonly led to uſe in the claſſical ſchools, where a night ſeldom paſſes without a taſk appointed for the exerciſe of the memory.

In order to improve the memory, it is neceſſary to acquire a confidence in it. Many render it treacherous by fearing to truſt it; and a practice has ariſen from this fear, really injurious, though apparently uſeful. It is the practice of committing to writing every thing which the ſtudent remarks and deſires to remember. Nothing is more common, and nothing more effectually fruſtrates the purpoſe it means to promote *. It is better that many things

* Illa, quæ ſcriptis repoſuimus, velut cuſtodire deſinimus, et ipsâ ſecuritate dimittimus. *Thoſe things which we have once committed to writing, we ceaſe, as it were, to* GUARD, *and we loſe them by thinking them in no danger of being loſt.* QUINTILIAN.

Μεγίστη δὲ φυλακὴ ΤΟ ΜΗ ΓΡΑΦΕΙΝ, ἀλλ' ἐκμανθάνειν. οὐ γὰρ ἐστι τὰ γεγραμμένα μὴ οὐκ ἐκπίπτειν. *The ſureſt method of keeping what we wiſh to retain, is,* NOT TO COMMIT IT TO WRITING, *but to truſt it to the memory; for it is ſcarcely poſſible that written memoranda ſhould not ſlip from the mind.* PLATO.

ſhould

ſhould be loſt, than retained in the table book, without confiding in the memory. Like a generous friend, the memory will repay habitual confidence with fidelity.

There are injudicious and illiterate perſons, who conſider the cultivation of the memory as the firſt object in education. They think it is to be loaded with hiſtorical minutiæ, and with chronological dates. They entertain a mean opinion of the ſcholar, who cannot recite matters of fact, however trivial, and ſpecify the year of an event, however doubtful or inſignificant. They expect to have the chapter and verſe mentioned on every citation, and are more pleaſed with that little accuracy, than with a juſt recollection of a beautiful paſſage, or a ſtriking ſentiment. But to labour to remember unideal dates and unintereſting tranſactions, muſt ever be an irkſome ſtudy to a lively genius; and he who ſhall train young perſons in this laborious track, will give them a diſguſt for literature. It is to feed them with the huſks of learning, which, as they are both dry and hard, afford neither pleaſure nor nouriſhment. Let the reading be pleaſant and ſtriking, and the memory

memory will graſp and retain all that is ſufficient for the purpoſes of valuable improvement.

There is one circumſtance which has had an unfavourable influence on aſpiring at the excellence of a retentive memory. An idea has prevailed, that memory and genius are ſeldom united. To be poſſeſſed of memory, in a great degree, has led ſome to conclude, that genius was deficient; and all pretenſions to memory have been readily ſacrificed for the credit of poſſeſſing genius. Pope's famous lines, in which he ſays, that the beams of a warm imagination diſſolve the impreſſions on the memory, ſeem to have induced thoſe who wiſhed to be thought to poſſeſs a fine imagination, to neglect their memory, in order to poſſeſs one ſymptom of a fine imagination. But I believe the remark of the inconſiſtency of great genius and great memory, is not univerſally true. There are inſtances, among the living, as well as the dead, which prove ſomething againſt its univerſality. It is, however, often true *.

It

* Οὐ γὰρ ὁι αὐτοὶ εἰσι μνημονικοὶ, καὶ ἀναμνηστικοὶ, ἀλλ' ὡς ἔπι τὸ πολὺ μνημονικώτεροι μὲν οἱ βραδεῖς, ἀναμνηστικώτεροι δὲ οἱ ταχεῖς

It cannot be denied, that nature has made a difference in diſpenſing the power of retaining ideas. If we may believe ſome accounts, ſhe has ſometimes formed prodigies in this ſpecies of excellence. Muret relates, that he recited words to the number of thirty-ſix thouſand, ſome of them without meaning, to a young man, who repeated them all immediately, from the beginning to the end, and from the end to the beginning, in the ſame order, without a moment's heſitation, or a ſingle miſtake. Miraculous, and even incredible, as this may appear, Muret tells us, there were innumerable witneſſes to the truth of the fact, and mentions many names of reſpectable perſons, who were preſent at the repetition. Many other inſtances might be ſelected from authors of allowed veracity; but they are ſo diffetent from that which falls within the experience of mankind in general, as ſcarcely to gain credit. If they are true, they afford encouraging motives for the culti-

ταχεῖς καὶ εὐμαθεῖς. *Perſons of a good and of a bad memory are not of the ſame ſort of intellect; but for the moſt part the* SLOW *are of a good, and the quick and apprehenſive of a bad memory.* ARISTOT.

vation of a faculty, which has ſometimes been advanced to ſo high a degree of perfection *.

In giving great attention to the cultivation of the memory, there is danger leſt it ſhould be overladen with minute objects; a circumſtance highly injurious, eſpecially in the courſe of education. Let it therefore be conſidered, that a good memory †, according

* Quintilian, after mentioning ſome extraordinary inſtances of memory, concludes with this judicious remark: Dicebantur etiam eſſe nunc qui facerent, ſed mihi nunquam ut ipſe intereſſem contigit; habenda tamen fides eſt vel id hoc, ut, qui crediderit, et ſperet. *It is ſaid there are ſome who can do ſo now; but I never have happened to meet with them; one would, however, believe it, if it were only for this reaſon, that he who believes that ſuch things have been, may hope that they may be again.* QUINTILIAN.

† Some perſons ſeem to think, that a good memory conſiſts in retaining dates and minute particulars; but I believe, that, though a reader remembers but few dates and few minute particulars, he may yet retain all the neceſſary *general ideas* and valuable *concluſions*. He will ſee a wide and beautiful arrangement of important objects; while another, who ſtoops to pick up and preſerve every trifle, will have his eyes conſtantly fixed on the ground. It is not enough that the mind can reproduce juſt what it has received from reading, and no more; it muſt reproduce it digeſted, altered, improved, and refined. Reading, like food, muſt ſhew

according to a ſimilitude of Eraſmus, reſembles a net ſo made as to confine all the great fiſh, but to let the little ones eſcape*.

ſhew its effects in promoting *growth*; ſince, according to a ſtriking remark of Epictetus, τὰ πρόβατα, οὐ χόρτον φέροντα, τοῖς ποιμέσιν ἐπιδεικνύει, ΠΟΣΟΝ ΕΦΑΓΕΝ. ἀλλὰ τὴν νομὴν ΕΣΩ ΠΕΨΑΝΤΑ, ΕΡΙΑ ΕΞΩ ΦΕΡΕΙ ΚΑΙ ΓΑΛΑ. *Sheep do not ſhow the ſhepherd how much they have eaten, by producing the graſs itſelf; but after they have inwardly digeſted the paſture, they produce outwardly wool and milk.* EPICTETUS.

* "It muſt be owned, that the memories of ſome are ſo treacherous, and, if I may be allowed the expreſſion, ſo open on all ſides, as to let every thing confided to them run through. Plenus rimarum ſum: hâc atque illâc perfluo. *I am full of chinks: I leak on this ſide and on that*, as Terence ſays.—But this defect may often proceed from negligence. Their end in reading is only to ſatisfy preſent curioſity. They endeavour rather to read much than to advantage (multa, non multùm). They hurry on and are continually deſiring SOMETHING NEW. And it is by no means wonderful that thoſe objects multiplied ad infinitum, upon which they ſcarcely allow themſelves time enough to look, ſhould make but a ſlight impreſſion, and be effaced in a moment. To remedy this inconvenience, they ſhould not read ſo faſt; they ſhould often repeat the ſame thing, and give an account of it to themſelves; and by this exerciſe, though troubleſome and diſagreeable at firſt, they would arrive, if not at the perfect remembrance of all they read, at leaſt to retain the greateſt and moſt eſſential part of it." ROLLIN.

SECTION XII.

ON LEARNING GREEK, AND ON THE INTRODUCTORY BOOKS.

Primum igitur iſtis Græcæ linguæ oſoribus ita reſponſum volo, omnem elegantem doctrinam, omnem cognitionem dignam hominis ingenui ſtudio, uno verbo, quicquid uſquam eſt politiorum diſciplinarum nullis aliis quam Græcorum libris ac literis contineri. *In the firſt place, I would inform the gentlemen who have conceived a diſlike to Greek, that all elegant learning, all knowledge worthy the purſuit of a liberal man, in a word, whatever there is of the politer parts of literature, is contained in no other books than thoſe of the Greeks.*

MURETUS.

IT is not ſurpriſing that perſons, who have not partaken of a liberal education, ſhould have no juſt idea of its extent and value. Writing, arithmetic, a little French, and a good deal of dancing, with a very ſmall portion of the firſt elements of Latin, to enable the boy to ſay that he once learned Latin, is deemed quite ſufficient, by the rich lower orders, to form the literary attainments of a gentleman.

With

With reſpect to Greek, it is often thought totally ſuperfluous. Indeed, the vulgar idea of Greek comprehends in it all that is dull, difficult, horrid, uncouth, uſeleſs, and pedantic.

In conſequence of this ignorance, and theſe prejudices, we find the ſons of opulent parents, whoſe circumſtances would enable them to live a life of literary leiſure, rendered incapable of it, by having been kept in their youth from the knowledge of a language moſt beautiful in itſelf, and the ſource of all that is elegant and ingenious.

I grant, that a ſuperficial knowledge of Greek, like a ſuperficial knowledge of Latin, or of other languages, is of little value. But why muſt the knowledge of it, which a boy is to acquire, be ſuperficial? Evidently from the trifling notions of the age, the ignorance of the parent, and his falſe ideas and prepoſſeſſions. The natural faculties of boys are as good now, as in times when Grecian literature was more generally and ſucceſsfully cultivated.

I will venture to affirm, that a knowledge of the Greek will contribute greatly to adorn the gentleman, while it is eſſential in a ſcholar. It will lead him to the fountain-

fountain-head. It will enable him to judge of compoſition with taſte. It will point out to him, with preciſion, the meaning of many words in the Engliſh language, which are daily uſed, and of far the greater number of technical terms in every art and ſcience. The Greek authors are indeed ſo celebrated, and have been ſo univerſally read, that one would think no man of ſenſe and ſpirit would voluntarily forego the peruſal of them. Homer, we all know, has always kept his place as the nobleſt writer whom the world ever produced. They who think they ſhall diſcover his tranſcendent excellence in any tranſlation, are greatly miſtaken.

I am ſure, an acquaintance with the Greek poets and philoſophers * would be highly favourable

* The Grecian commonwealths, while they maintained their liberty, were the moſt heroic confederacy that ever exiſted. They were the politeſt, the braveſt, and the wiſeſt of men. In the ſhort ſpace of little more than a century, they became ſuch ſtateſmen, warriors, orators, hiſtorians, phyſicians, poets, critics, painters, ſculptors, architects, and, laſt of all, philoſophers, that one can hardly help conſidering that GOLDEN PERIOD, as a providential event in honour of human nature, to ſhew to what perfection the ſpecies might aſcend.

Now

favourable to the prevalence of good ſenſe and liberal ſentiments, as well as of good taſte. But I know how readily ignorance, indolence, and prejudice will oppoſe my doctrine. The preſent age is diſpoſed to purſue compendious methods, which terminate in external and ſhallow attainments. And unleſs a timely check is given, the next age will be led to neglect ſolid improvements ſtill more than the preſent; for as ſolid improvements become leſs generally underſtood, they will be leſs generally eſteemed *.

With reſpect to the beſt method of attaining the knowledge of Greek, I own I am prepoſſeſſed in favour of that which already prevails in our capital ſchools, the utility of which has been already proved by repeated experience. The beſt Grecians of our country have been trained in the eſta-

Now the language of theſe Greeks was truly like themſelves, it was conformable to their tranſcendent and univerſal genius. HERMES.

* I am informed, that, on the continent, the Greek language is not generally underſtood, even by thoſe who write and aſſume the dignity of dictators in literature and morality. We ſee, in conſequence of the neglect of this, and of other ſolid learning, falſe taſte, falſe philoſophy, and infamous morals.

bliſhed manner, and at the antient grammar-ſchools.

Some innovators have however appeared in this department; and they have wiſhed, that Greek might be taught previouſly to Latin. Others have inſiſted, that Greek grammars written in Latin are abſurd, as they tend to increaſe the difficulty; but this objection falls to the ground if Latin is firſt acquired.

Thoſe who wiſh that Greek ſhould be taught before Latin, are in ſome degree authoriſed in their opinion by the great Eraſmus*. Though I have a great reſpect for the genius and judgment of Eraſmus, I muſt diſſent from his opinion on this ſubject. My reaſon for inſiſting that Latin ſhould be firſt taught is, that Latin is indiſputably more univerſally uſeful than Greek †; and that many who remain at

* His argument derived from the opinion of Quintilian, who directs his pupil to learn Greek before Latin, is fallacious, and not at all to the purpoſe; for Latin was the native language of Quintilian.

† Ad uſum Latina lingua potior eſt: ad doctrinæ copiam Græca. *For common uſe Latin is preferable; for the purpoſes of extenſive learning, Greek.* MURETUS.

ſchool

ſchool only to the age of thirteen or fourteen, are enabled to carry away with them a knowledge of Latin, which, though very ſuperficial, may yet be ſerviceable; whereas, if Greek only had been taught them, they might indeed have made ſome proficiency in that, but they would have been totally ignorant of Latin; and I believe their Greek without Latin would be of little value. Every experienced ſcholar will coincide with my ſentiments on this ſubject, and there is little danger that the preſent method ſhould be reverſed in public, though it may ſometimes in private tuition.

There are various grammars, all ſtrongly recommended by their editors, as containing ſomething ſuperior to all that preceded their publication. I prefer either the Eton, or that publiſhed by Grant, and afterwards by Camden, for the uſe of Weſtminſter ſchool. Dr. Ward's edition of this is printed with a type and paper which greatly recommend it; for a beautiful type in Greek books, intended for the uſe of ſchools, is found to be very advantageous. I ſelect this grammar for the ſake of uni-

formity, and becauſe it has been long and ſucceſsfully uſed.

On firſt going over the grammar, I would recommend an attention only to the principal parts of it. An application to the minuter particulars*, on firſt entering on the ſtudy of a language, certainly impedes the ſcholar's progreſs. When the declenſions of the nouns and pronouns, and the formation of the verbs, are once learned, I adviſe that the ſcholar ſhall begin to read one of the chapters of St. John's goſpel in the Greek Teſtament. The Greek of this evangeliſt is remarkably eaſy; and I know of no book whatever ſo well calculated to initiate a boy in the Greek language, as the Greek Teſtament. I do not ſay, that the ſtyle is the pureſt and moſt elegant; but I think, at that early period, when Greek is read only to exemplify grammatical rules, purity and elegance are leſs required than perſpicuity. After ten or twelve chapters ſhall have been carefully

* Vulgo multa inferciunt grammaticæ planè philoſophica, quæque a tenerâ ætate intelligi nequeunt. *They commonly inſert many things in a grammar which are abſolutely philoſophical, and which cannot be underſtood at a tender age.* VOSSIUS.

read,

read, I would let the ſtudent begin St. Luke, whoſe Greek is allowed to be better than St. John's. At this time, I ſhould wiſh the ſcholar to begin his grammar again, and go through it with great accuracy. That which will now be read in it, will be perfectly underſtood, and its uſe fully aſcertained. When the greater part of St. Luke ſhall have been read, and its grammatical conſtruction and its particular words analyſed, let the ſcholar begin ſome work of Xenophon, ſtill repeating a portion of his grammar every morning. This will ſoon pave the way to Demoſthenes and Homer; and when theſe are once underſtood, which I imagine, with diligence and good abilities, may be very ſoon accompliſhed, the ſcholar will be able of himſelf to purſue his ſtudies in the Greek language, as far as he ſhall chuſe to proceed. And indeed I have no doubt, but that he will chuſe to proceed as far as he can, if his lot in life allows him leiſure. For the pleaſure he will feel, when once he enters deeply into the fine authors of antient Greece, will lead him to prefer them to all others. He will then find, that the

preference given to them by all preceding ages, is not the effect of mere prejudice, as is ſuppoſed by the ſuperficial ſtudent in Greek, who has never read enough to enable him to taſte their excellences.

Though my principal argument in recommending the ſtudy of Greek, is derived from its native excellence; from the opportunity it affords of enlarging and ennobling the human mind, by laying open the writings of the Greek philoſophers, poets, and hiſtorians; yet it may not be improper to add, for the ſake of thoſe who ſeek profit from liberal ſtudies, according to the vulgar idea of the word profit, that the knowledge of the Greek greatly facilitates the practice of ſome lucrative profeſſions. I cannot underſtand how it is poſſible for a phyſician to acquit himſelf with tolerable credit, unacquainted with Greek. Almoſt all the terms he uſes are Greek words, written in Roman characters*. The ſubordinate practitioner in medicine would alſo find his employment much eaſier and pleaſanter, and his character more reſpect-

* Græco fonte cadunt.
They flow from the Greek fountain. HOR.

able,

able, if he were inſtructed in the meaning of the words which he every day uſes, and which he cannot clearly and fully underſtand, without knowing the language whence they are immediately, and without alteration, tranſplanted *.

Some late writers, however, who have cenſured the eſtabliſhed modes of education with all the freedom of dogmatical dictation, have hinted, that Greek is utterly unneceſſary. One of them in plain terms informs us, that it can be neither uſeful nor ornamental. He recommends it to all who are not to be divines or phyſicians, "not to waſte ſo much time, as "even to learn the Greek alphabet †."

* One may add, that the profeſſors and ſubordinate practitioners IN THE LAW alſo appear to great advantage, when they have enjoyed the benefits of an education not nominally, but truly, liberal and learned. It would not then be ſaid, as Milton expreſſes it, "that they are allured to the trade of the law, grounding their purpoſes not on the prudent and heavenly contemplation of JUSTICE AND EQUITY, WHICH WAS NEVER TAUGHT THEM, but on the promiſing and pleaſing thoughts of litigious terms, fat contentions, and flowing fees." MILTON's Tractate.

† Mr. Sheridan; yet even Rouſſeau confeſſes, that the underſtanding is greatly improved by learning languages; ſuppoſing that they were not in themſelves uſeful.

Such a doctrine as this will often be well received, ſince both ignorance and indolence will be ever ready to vote in its favour. Add to this, that the attachment of many to ſingularity, will lead them to adopt almoſt any new and plauſible opinion, when advanced with confidence. But to the prevalence of ſuch ill-grounded notions, we may attribute much of the levity, and the ſuperficial knowledge, which diſgrace ſome of thoſe ranks among us, who uſed to be early initiated in the wiſdom of the antients, through the medium of the fine language of antient Athens, as well as antient Rome.

The oppoſers of the eſtabliſhed modes, and the enemies to Greek, have ſeldom been ſolid ſcholars; and ſome have ventured to ſuſpect, that they have been guilty of a common practice, that of condemning what they do not underſtand*.

* Damnant quod non intelligunt. *They condemn what they do not underſtand.* QUINTILIAN.

In anſwer to the contemners of Greek, I will again cite a paſſage or two from a truly elegant modern Latin writer. Aiunt Græcam Latinamque linguam jampridem MORTUAS eſſe. Ego vero eas nunc demùm

non

non tantùm VIVERE et vigere contendo, ſed firmâ valetudine uti, poſtquam eſſe in poteſtate plebis deſiêrunt.—Prædicere poſſumus, ſi homines noſtri paulò magìs Græcas literas negligere cœperint omnibus bonis artibus certiſſimam peſtem et perniciem imminere. Hoc ſi iſti aut videre per inſcitiam non queunt, aut agnoſcere propter inveteratum in Græcos odium nolunt; perſiſtant ſanè in ſententiâ ſuâ; nobis ignoſcant, ſi quo in ſtudio plurimum operæ poſuimus, ab eo non facilè abducimur; ſed et ejus dignitatem conſervare nitimur, et quas ex eo utilitates percepiſſe nobis videmur, eas cum aliis communicare conamur.—Neceſſe eſt in craſſiſſimâ rerum ignoratione verſari eos qui PRÆSIDIO INTERPRETUM freti Græcæ ac Latinæ linguæ ſtudia negligunt. *They tell us that Greek and Latin are* DEAD *languages. But I maintain that they are not only* LIVING, *but that they are in high health now at laſt, ſince they have ceaſed to be in the power of the vulgar.—I may venture to predict, that if our countrymen ſhould go on a little longer in the neglect of the Greek, inevitable deſtruction awaits all the valuable arts. If they cannot ſee this through ignorance, or will not acknowledge it through prejudice againſt the Grecians, truly let them perſiſt in their opinion; but let them pardon us, if we refuſe to relinquiſh a ſtudy to which we have applied; if we endeavour to preſerve its dignity, and to communicate thoſe advantages to others, which we think ourſelves have derived from it. They muſt be groſsly ignorant, who neglect Latin and Greek, relying on the aſſiſtance of tranſlators.* MURETUS.

If any are ſtill of opinion, that the learning of Greek is too heavy a burthen for thoſe boys who are born to a fortune, and to whom it is not neceſſary as a profeſſional accompliſhment, let them conſider, that many ladies have learned Greek for the pleaſure of it. Let them

them recollect the names of Mrs. Carter, Madame Dacier, Lady Jane Grey, and many others living and dead. . . " I found her," (Lady Jane Grey) ſays Aſcham, " in her chamber, readinge Phædon Platonis in Greeke, and that with as much delite, as ſome jentlemen would reade a merie tale in Boccace. . . . I aſked her why ſhe would leeſe ſuch paſtime in the parke? Smiling, ſhe anſwered me, " I wiſſe all " their ſport in the parke is but a ſhadoe to that " pleaſure that I find in Plato. Alas! good folke, " they never felt what trewe pleaſure ment. . . . " My booke hath beene ſo much pleaſure, and bring- " eth daily to me more pleaſure and more, that, in re- " ſpect of it, all other pleaſures, in very deede, be " but trifles and troubles unto me." To the boys or men who are afraid to enter on ſuch ſtudies, we might ſay, to ſhame them, O verè Phrygiæ, neque enim Phryges! *O ye who are truly Trojan ladies; for ye are not men of Troy.* If the Phrygiæ did not often in the preſent age excel the Phryges in learning, as they confeſſedly do in virtue.

Eraſmus, whoſe genius and judgment in all which concerns polite letters are greatly to be reſpected, has this paſſage in one of his letters: Hoc unum expertus video, nullis in literis nos eſſe aliquid ſine Græcitate. *This one thing I ſee from experience, that we cannot arrive at eminence in any kind of literature, without an acquaintance with Greek.* This opinion will be controverted by many, who have erected themſelves into ſcholars, philoſophers, and theologiſts, with a knowledge of no other language than that which they learned from their mothers; and yet it is certain, that even that language cannot be perfectly underſtood without underſtanding Greek and Latin.

SECTION XIII.

ON MAKING A PROFICIENCY IN GREEK.

And thus is the Greek tongue, from its propriety and univerſality, made for all that is great, and all that is beautiful, in every ſubject, and under every form of writing. HERMES.

THOSE who are ready to acknowledge the excellence of the Greek language, are deterred from its purſuit by ideas of its difficulty. They aſſert, with ſome truth, that few make ſuch a proficiency in Greek, as to derive all the advantages from it which it might afford, and that they do not often find in the world, thoſe who can read it with eaſe or pleaſure.

With reſpect to its difficulty, it is certainly a copious language. It requires much and various reading, to gain a competent knowledge of the primitive or radical words *. But it is alſo a language which abounds in compounds and deriva-

* Yet the Greek roots have been computed not much to exceed three thouſand.

tives,

tives, the meaning of which may be eaſily known, by knowing the ſimple and original words. He who has acquainted himſelf with a ſmall number of the moſt uſeful radicals, will be able, with a little ſagacity, to diſcover the meaning of many words in a book written on a familiar and obvious ſubject. By reading ſuch a book, he will probably find his knowledge of original words in ſome degree increaſed. He goes on to one leſs eaſy. His knowledge of the language is enlarged by inſenſible gradations, and he at laſt acquires a deep and a maſterly ſkill, by perſeverance indeed, but without much painful labour. He may ſelect ſuch authors as will amuſe him as he proceeds, and, like a pleaſant companion in a journey, be a ſubſtitute for a vehicle.

I will point out a few authors, with the order in which they may be read. I dictate not; for the books and the order may be changed, with great propriety, by a better judgment. But as I write a practical treatiſe, I have already ſaid I muſt deſcend to particulars. I preſuppoſe, that a progreſs has been made in

the Greek grammar, and in the Greek Teſtament.

The works of Xenophon are in general remarkably eaſy. The ſentences are ſhort, and the ideas familiar. I will not now deſcant on the ſweetneſs of his diction, and his other beauties. I will only adviſe, that either his Memorabilia, his Cyropædia, his Anabaſis, his little but elegant treatiſes on the Character of Ageſilaus, and the Spartan and Athenian Polity, may be read immediately after the Greek Teſtament, or with it.

The Dialogues of Lucian are too entertaining to be omitted. The Greek is pure, but rather more difficult than that of Xenophon. They may be read after ſome progreſs has been made in Xenophon. But as morality is of great importance in early youth, and as it may be learned in great perfection from the Greek authors, I wiſh that a very particular and very long attention may not be paid to Lucian at ſchool, though his wit and his language are highly excellent. To accuſtom boys to laugh at every thing ſerious, may have an

an ill effect on their future conduct. I wiſh Epictetus, and the Table of Cebes, and all the Socraticæ Chartæ exhibited by Plato and Xenophon, to be more frequently and more attentively read than the works of the laughing Philoſopher.

When theſe books are once properly ſtudied, the ſcholar ſhould be immediately advanced to the higheſt claſs of Greek literature at ſchool, to Homer, Plato, and Demoſthenes *. Neither ſhould he be contented with reading only a few paſſages, but ſhould go deeply into them, ſtudy them with great and long attention, and receive ſuch an impreſſion from them as ſhall induce him to read them again when he leaves his ſchool, and to make them the companions of his life. Their converſation will exalt his ſenſe, and give him dignity.

* I think it, at this ſtage of improvement, a very good method to make the boys tranſlate paſſages of ſome eaſy author into Greek as a night's exerciſe. Though they certainly will not at firſt write Attic Greek, yet, however imperfect the ſtyle, they will gain by it a great knowledge of the vocabulary.

At ſchool, it is impoſſible to go through the works of a very voluminous author, neither is it required. It is the buſineſs of the ſchool to qualify the ſtudent to go through them by himſelf. Selections are therefore publiſhed for the uſe of ſchools. But I am ſorry to obſerve, that the knowledge of many never extends beyond theſe ſelections. They judge of Plato from Foſter's edition, of Lucian from Kent's, of Demoſthenes from Mounteney's. Though theſe and ſimilar ſelections may be very judicious, and quite ſufficient in ſchools, yet I would by no means wiſh the ſcholar to confine his curioſity within ſo narrow limits. Let him dig the mine deeper* and wider, and he will find treaſure in abundance. Let him aſcend higher, and he will view a proſpect no leſs beautiful than extenſive.

I wiſh an improvement to be made in the method of reading Greek; but there is little reaſon to ſuppoſe, that my wiſh will be accompliſhed. I wiſh to ſee editions of

* Approfondiſſez. *Go to the bottom.*

Greek

Greek authors univerſally uſed in ſchools, without Latin tranſlations. For my own part, I am convinced, that the practice uniformly adopted for many ages, of giving a Latin tranſlation of Greek books, is the principal reaſon that Greek has been leſs generally underſtood than Latin. Not but that ſome have proceeded ſucceſsfully, notwithſtanding all impediments; and I believe at preſent, and in our own country, Greek is well underſtood. Several living writers have given indubitable proofs of their excellence in it; among whom may be moſt honourably enumerated the philological Emendator of Suidas. If we look back, we ſhall find a numerous and diſtinguiſhed train, who, while they adorn the literary annals of our nation, afford moſt animating examples for the aſpiring ſtudent of the preſent age*.

* I will take the liberty of quoting another paſſage from Hermes, before I leave this ſubject:

"It were to be wiſhed, that thoſe among us, who "either write or read with a view to employ their "liberal leiſure (for as to ſuch as do either from views "more ſordid, we leave them, like ſlaves, to their "deſtined drudgery)—it were to be wiſhed I ſay,

"that

" that the liberal (if they have a reliſh for letters)
" would inſpect the finiſhed models of Grecian lite-
" rature; that they would not waſte thoſe hours which
" they cannot recal, upon the meaner productions of
" the French and Engliſh preſs; upon that fungous
" growth of novels and of pamphlets, where, it is to
" be feared, they rarely find any rational pleaſure,
" and more rarely ſtill any ſolid improvement.

" To be competently ſkilled in ancient learning, is
" by no means a work of ſuch inſuperable pains.
" The very progreſs itſelf is attended with delight,
" and reſembles a journey through ſome pleaſant
" country, where every mile we advance new charms
" ariſe. It is certainly as eaſy to be a ſcholar as a
" gameſter, or any other character equally illiberal
" and low. The ſame application, the ſame quan-
" tity of habit, will fit us for one as completely as for
" the other. And as to thoſe who tell us, with an
" air of ſeeming wiſdom, that it is men, not books,
" we muſt ſtudy to become knowing; this I have al-
" ways remarked, from repeated experience, to be the
" common conſolation and language of dunces."

" Eraſmus, in the earlier part of his life, carefully ſtudied the Greek and Latin grammar, read lectures upon them, and tranſlated Greek books into Latin. This was laying a right foundation for criticiſm and philoſophy; and it is to be wiſhed that our young ſtudents would follow his example. Be you ever ſo ingenious or induſtrious, yet if you neglect to cultivate and to preſerve this humble part of knowledge, you will be PERPETUALLY STUMBLING WHEN YOU TREAD ON CLASSIC GROUND; when you attempt to explain, to tranſlate, or to correct antient authors, or to diſcuſs any learned ſubject, or to compoſe a few pages in proſe or in verſe. Then beware of blunders; and think not to make amends for them by inſulting

and ridiculing grammarians, ſcholiaſts, commentators, lexicographers, verbal critics, word-catchers, ſyllable-mongers, and poachers in Stobœus or Suidas. Quand on vouloit meſpriſer monſieur Cujas, on l'appelloit grammarien ; mais il s'en rioit, et diſoit que telles gens eſtoient marris de ne l'eſtre pas. *When they wanted to ſhew contempt to monſieur Cujas, they called him a grammarian ; but he laughed, and ſaid that ſuch ſort of people were only vexed that they were not ſo.* Scaligerana."

JORTIN.

That amiable and elegant ſcholar Dr. John Burton, of Corpus Chriſti College, was a very warm friend to Greek ſtudies, and recommended a proper application to them with great ſpirit and eloquence. I ſelect the following paſſage from one of his opuſcula :

. . . Itaque ergo tam pauci Linguæ Græcæ, cujus ſtudium præ ſe ferunt, peritiam atque cognitionem intimam ſunt aſſecuti. Ecquod huic malo remedium adhiberi cupis ? fac idem ut priſtina majorum in ſtudiis inſtituendis induſtria reſuſcitetur, patientia exercitetur ; ut adoleſcentes veſtri omnia marte proprio aggrediantur et elaborent, quaſi nulla ſibi eſſent in promptu ſubſidia ; ita demum ingenii ſui viribus uti conſuefcant, ut auxilio alieno neutiquam indigeant. Haud profecto illis ſervitutem Ægyptiacam impero : cognitiones certè in omni genere inſtrumenta illis nulla invideo ; at idem cavendum puto ne conceſſis abutantur. *It is for this reaſon, that ſo few who profeſs to ſtudy Greek have obtained a ſkill and intimate knowledge of it. What is the remedy ? Let the induſtry of our forefathers be roufed ; let patience be exerciſed. Let young men begin and labour every thing by their own powers, as if there were no aſſiſtances. Let them be uſed to exert their own abilities, in ſuch a manner as not to want foreign aid. I do not ſet them an Ægyptian taſk. I forbid them no inſtruments of knowledge : but I think care is to be taken that they may not abuſe what is allowed.* BURTON.

SECTION XIV.

ON THE STUDY OF THE ENGLISH LANGUAGE.

Ut ipſe ad meam utilitatem ſemper cum Græcis Latina conjunxi, neque id in philoſophia tantùm, ſed etiam in dicendi exercitatione feci, idem tibi cenſeo faciendum, ut par ſis in utriuſque orationis facultate. *As I have always, with great advantage to myſelf, united the ſtudy of books in my own language with Greek books, and that not in philoſophy only, but alſo in eloquence; ſo I think you ſhould do, that you may be equally excellent in both languages.* Cic. to his Son.

Non enim tam præclarum eſt ſcire latinè, quàm turpe neſcire. *To be well acquainted with one's native language, is nothing to boaſt of; but not to be well acquainted with it, is a great diſgrace.* Idem.

MANY parents are of opinion, that, while their ſons are learning Latin, they are making no improvement in Engliſh. They are greatly miſtaken. It is impoſſible to learn the Latin grammar, without acquiring a valuable knowledge of grammar in general, and conſequently of the Engliſh grammar. But it muſt be confeſſed, that many particulars of the Engliſh

grammar cannot be learned, but by a particular application to it; and it is certain, that this has been long neglected in the moſt approved ſchools.

Engliſh undoubtedly ought to form a great part of an Engliſh gentleman's education. I think, at the ſame time, that if a boy has made a good proficiency in claſſical learning, he will be able of himſelf to make up for the want of particular inſtruction in this point, if he chuſes to apply to it. Good ſenſe, good company, and the reading of good authors, with a knowledge of grammar in general, will commonly make a ſcholar completely maſter of his own language. Several of our beſt writers were educated at public ſchools, where I believe the Engliſh grammar was not taught; and I conjecture that the prelate who has written ſo excellent an introduction to the Engliſh grammar, did not learn any part of it at his ſchool as the buſineſs of his ſchool; but, like others, probably acquired his ſkill by private and ſubſequent ſtudy.

To comprehend it, however, among the other objects of ſcholaſtic purſuit, tends to render

render the plan of education more complete. It is indeed very deſirable; for I have known boys who, though they could write Latin grammatically, were unable, for want of this part of inſtruction, to compoſe an Engliſh letter on a familiar ſubject without incorrectneſs, much more with elegance; and even ſome celebrated writers in Engliſh have made egregious miſtakes in Engliſh grammar.

I need not point out the proper Introduction. Every one will anticipate me in chuſing Lowth's. Some parts of it are unavoidably too difficult for a child's comprehenſion. Aſh's introduction to it, adapted to the uſe of children, may be ſometimes uſed with great advantage.

The beſt method of teaching the Engliſh grammar, is, I think, after having gone through Lowth, to cauſe to be read by one of the claſs, a paſſage of one of Addiſon's papers in the Spectator, and then to parſe it accurately in the manner in which a Latin or Greek leſſon is uſually analyſed. All violations of grammar, and all vulgariſms, ſoleciſms, and barbariſms, in the con-

verſation of boys, muſt be noticed and corrected.

To confirm their improvements in Engliſh, boys muſt compoſe in it, as ſoon as they are capable of invention. Indeed, this is uſually done in public ſchools, and the advantages of it are univerſally felt. Many boys go to public ſchools, who are deſigned for commercial life. The little Latin they learn by the age of thirteen or fourteen, when they ſometimes leave ſchool for the accompting-houſe, may not be of great ſervice to them; but the habit of compoſing in Engliſh, will enable them to write letters with eaſe and with accuracy; an acquiſition, for which they will be obliged to their ſchool as long as they live; an acquiſition, which will diſtinguiſh and adorn them more than any of the accompliſhments which are merely ornamental.

I would comprehend, in the plan of inſtruction in Engliſh, the doctrine of Engliſh verſification, as well as of proſaic compoſition. The various metres ſhould be explained; and ſuch a manner of reading them pointed out, as tends to diſplay their beauty and their melody.

I would

I would advance a ſtep higher. I would endeavour to infuſe not only a grammatical, but a critical knowledge of the language, and its authors. To the ſenior boys the beauties and defects of ſtyle ſhould be ſhewn. The opinions of judicious critics on our poets, hiſtorians, orators, and moraliſts, ſhould be laid before them and diſcuſſed. They ſhould be taught not to read every thing that falls into their hands, but to ſelect their books with judgment, and to aſſign the reaſons for their preference. They will thus acquire not only grammatical accuracy, but taſte; a quality, which will furniſh them, during life, with pleaſure pure and refined; to be able to reliſh which, beſides the exalted ſatisfaction of it, will characteriſe the true gentleman independently of fortune.

As Engliſh cannot always conveniently be read in ſchools, and during the ſchool hours, it muſt be read in private by boys who wiſh to acquire a perfect knowledge of it. To complete the grammatical and theoretical ſkill which is taught by the inſtructor, let the pupil read the moſt elegant compoſitions in the Engliſh language.

Fame will uſually point theſe out; but leſt ſhe ſhould err, as ſhe ſometimes does, the advice of the living inſtructor muſt be ſought and followed.

Though the ſtudy of a vernacular language is of high importance; and though ſome inſtructors* have endeavoured to perſuade their countrymen, that it is ſufficient for all the purpoſes of life; yet the education of him who has been confined to it, will be greatly defective. It may with truth be aſſerted, that, notwithſtanding his attention may have been directed to this ſingle object, he will never comprehend it ſo well, as he will who is converſant in the antient languages†. The mere Engliſh ſcholar

* Plerique mera deliramenta pueris inculcant, tamen Dii boni, quem non illi Palæmonem, quem non Donatum præ ſe contemnunt? idque neſcio quibus præſtigiis mirè efficiunt, ut *ſtultis materculis et idiotis patribus* tales videantur quales ipſi ſe faciunt. *The greater part teach mere fooleries to their boys, yet, good God! what Palæmon, what Donatus, do they not deſpiſe in compariſon with themſelves? And I know not how they do it, but they make themſelves appear to fooliſh mothers, and to idiot fathers, juſt ſuch as they repreſent themſelves.* ERASMUS.

† And as to the objection, that boys are long employed in learning mere words and terms, and unintelligible

will often be obliged to turn over his Engliſh Dictionary, and, after all, will acquire but an imperfect idea of the many words which are directly derived from the Latin or the Greek.

telligible rules, while they are learning Latin, an objection which is triumphantly urged by every innovator, we may ſay in the words of Felton: "A boy will be able to repeat his Latin Grammar over two or three years before his underſtanding opens enough to let him into the reaſon of the rules; and when this is done ſooner or later, it ceaſeth to be jargon; ſo that all this clamour is wrong-founded; . . . . and therefore I am for the old way in ſchools ſtill, and children will be furniſhed there with a ſtock of words at leaſt, when they come to know how to uſe them."

I wiſh thoſe parents and inſtructors who rail ſo much againſt employing boys in learning words, and terms, and rules, would inform us how they can be employed ſo INNOCENTLY. Would they introduce boys into company, take them to all public places, and initiate them in all the vice and vanity of the world? The time will come when they will repent ſuch a choice, and will wiſh their ſons had been learning LILLY'S RULES, inſtead of HOYLE'S.

Natura enim ipſa ſic hominum ſtudia diſpertiviſſe videtur, ut primam ætatem LINGUÆ, mediam eloquentiæ et artibus, poſtremam uſui et communi utilitati diſtribuerit. *For nature herſelf ſeems thus to have allotted the ſtudies of man, ſo as to devote the firſt part of life to language, the middle to eloquence and the arts, the laſt to practice and general utility.*

Anon. Diſſert. de Rat. diſcend. Ling.

SECTION XV.

ON THE PREPARATION FOR A MERCANTILE LIFE.

Τὸ μὲν ἀργύριον, ἐστὶ κοινόν τι πάντων ἀνθρώπων κτημα· τὸ δὲ καλὸν, καὶ ἔπαινον καὶ τιμὴν ἀνῆκον, θεων καὶ των ἔγγιστα τουτους πεφυκότων ἀνδρων ἐστι. *Money indeed can be poſſeſſed by any ſort of man whatever; but the* HONOURABLE, *and that which leads to praiſe and glory, is peculiarly the property of the gods, and of men who come neareſt to them.* POLYBIUS.

——Pueri longis rationibus aſſem
Diſcunt in partes centum deducere——
——At hæc animos ÆRUGO, &c. HORAT.

Our youth, proficients in a nobler art,
Divide a farthing to the hundredth part.
Well done, my boy, the joyful father cries,
Addition and ſubtraction make us wiſe.
But when the ruſt of wealth pollutes the ſoul,
And monied cares the genius thus controul,
How ſhall we dare to hope, &c. FRANCIS.

A Great wit of antiquity, no leſs remarkable for the liberality of his mind, and his knowledge of the world, than for his excellence in poetry, has cenſured that mode of education which is confined to arithmetic. He has ſuggeſted that the mind, from a conſtant attention to pecuniary

cuniary and mercantile computations in early youth, contracts a degree of ruſt totally deſtructive of genius. There is certainly ſome truth in his obſervation; but it muſt be conſidered, that our country differs from his in many eſſential particulars. Arms and arts were the chief objects in Rome; but Britain, from her ſituation and connections, is naturally commercial. Commerce in Britain has acquired a dignity unknown in antient times, and in other countries of Europe. They who have been engaged in it have added a grace to it by the liberality of their education, and the generoſity of their minds. This has introduced them to the company of thoſe to whom their fortunes made them equal; and they have appeared in the ſenate, and in ſociety, with peculiar grace and importance.

I mean, however, in this ſection, to adviſe, that they who are deſtined to a commercial life, may not devote their time and attention, excluſively, to penmanſhip and to arithmetic. In whatever degree theſe excellences may be poſſeſſed, they will never exalt or refine the ſentiments. They will never form the gentleman. They are the qualifica-

qualifications of a hireling ſcrivener, and are at this time in poſſeſſion of ſome of the loweſt and meaneſt perſons of the community.

But I would not be miſapprehended. I know the value of a legible and expeditious hand, and the beauty of arithmetic as a ſcience, as well as its uſe as a practical qualification *. They are abſolutely neceſſary

* Numerorum notitia cuicunque primis ſaltem literis erudito neceſſaria eſt. *The knowledge of numbers is neceſſary for every one who is acquainted with the firſt elements of learning.* QUINTILIAN.

Arithmetic, indeed, when ſtudied as a ſcience for its own ſake, aſſumes new grace, and furniſhes a fine exerciſe for the mind in its favourite employment, the purſuit of truth.

"'Tis here," ſays a fine writer, ſpeaking of quantity, "we ſee the riſe of thoſe mathematical ſciences, arithmetic, geometry, muſic, &c. which the antients eſteemed ſo eſſential to a liberal education. Nor can we believe there is any one now, but muſt acknowledge that a mind, properly tinged with ſuch noble ſpeculations (ſuppoſing there be no want of genius or of courage), is qualified to excel in every ſuperior ſcene of life. Far more honourable they ſurely are, than the arts of riding a horſe, or of wielding a ſword, thoſe accompliſhments uſually aſſigned our youth of diſtinction, and for the ſake of which alone they are often ſent into diſtant countries, as if there were nothing to be

ſary to the merchant; they are highly uſeful to all. My meaning is, that they ſhould not form the whole of education, nor even the chief part of it, even when the ſtudent is deſigned for mercantile life. For what is the propoſed end of a mercantile life? The accumulation of money. And what is the uſe of money? To contribute to the enjoyment of life*. But is life to be enjoyed with a narrow and unenlightened mind? If it is, what muſt be the enjoyment? It muſt be low, and diſgraceful. A rich man, without liberal ideas, and

be taught them at home, nor any thing in a gentleman worth cultivating but his body. We would not undervalue theſe bodily accompliſhments (for perfection of every ſort is certainly worth aiming at); but we would wiſh them to be rated as much below the mental, as the body itſelf is inferior to the mind."

HARRIS.

* In order to which it is neceſſary to have acquired a ſort of knowledge, οὐ τὴν περὶ τοῦ ΖΗΝ, ἀλλὰ τὴν πρὸς τὸ ΕΥ ΖΗΝ. *Not that which regards mere animal life, mere eating, drinking, &c. but that which contributes to* WELL LIVING—*the pleaſures of a reaſonable nature.*

EPICTETUS.

Qui *uti* ſcit ei *bona. Riches are goods to him alone who knows how to uſe them.* TERENCE.

without

without ſome ſhare of learning*, is an unfit companion for thoſe in the rank to which he is advanced; a melancholy conſideration, that after all the toils and cares of buſineſs, when a man has acquired a princely fortune, he muſt be excluded from the ſociety of men of equal condition, but ſuperior education, or be ridiculous in it; that he muſt be unfit for parliamentary or civil employments, though the influence of money may procure him admiſſion to them!

I really do not mean, in any thing I have ſaid, to diſcourage an attention to writing and arithmetic. If I did, my judgment would condemn me, and I ſhould raiſe a very numerous party, who would not fail to be clamorous againſt my doctrine. My advice, which I offer with unaffected deference, is, that thoſe who are intended for a genteel line of commercial life, ſhould beſtow at leaſt as much attention on the cultivation

* ——Petite hanc juveneſque ſeneſque ——
——Miſeris viatica canis. HOR.
Seek this, both young and old—
This furniſhes a ſupply for the evil days of old age.

of their minds as on mechanical attainments, or on a mere preparation for the ſuperintendence of an accompting-houſe.

There is time enough for the accompliſhment of both purpoſes, in the courſe of an education properly conducted, and long enough continued. At our beſt and moſt reſpectable grammar ſchools *, opportuni-

* Theſe are ſometimes avoided, from an idea that they are expenſive. I believe they are ſeldom more ſo than other *reputable* ſchools. Aſcham, ſpeaking of the folly of parents in ſparing expence in the education of their ſons, though not in other trifling or vicious matters, ſays, "It is pitie more care is had to find out rather a cunnynge man for their horſe than a cunnynge man for their children. They ſay nay in worde; but they do ſo indeede. For to the one they will gladlie give a ſtipend of 200 crownes by the yeare, and loth to offer to the other 200 ſhillings. God, that ſitteth in heaven, laugheth their choice to ſkorne, and rewardeth their liberalitie as it ſhould; for he ſuffereth them to have tame and well ordered horſe, but wilde and unfortunate children; and therefore in the ende, they find more pleaſure in their horſe than comforte in their children." ROGER ASCHAM.

Τίθει μαζείῳ μιᾶς δέκ', ἰατρῷ δραχμὴν,
Κόλακι, τάλαντα πέντε, συμβούλῳ κάπνον,
Πόρνῃ τάλαντον, φιλοσόφῳ τριώβολον.

He gives his cook ten minæ, his doctor a drachm, his toad-eater five talents, his friend and counſellor ſmoak, his miſtreſs a talent, his PHILOSOPHER THREE HALF-PENCE. CRATES.

ties

ties are uſually afforded for improvement in writing and in arithmetic. Many inſtances might be produced to ſhew, that the claſſical and the mercantile diſcipline have proceeded with equal ſucceſs. It is indeed true, that the writing of thoſe exerciſes which are indiſpenſably required in a claſſical courſe, retards the acquiſition of a fine hand, becauſe it is uſually done in a careleſs and haſty manner. But it might be done otherwiſe. Granting that it cannot, yet ſurely one would abate ſomething from the excellence of a flouriſh, for the ſake of acquiring ideas, and elevating the mind with noble ſentiments. Is it worth while to forego the improvement of taſte and literary genius, for the ſake of forming a ſtroke in a letter with greater elegance, though not in the leaſt more legibly? for the ſake of acquiring a mechanical habit in very extraordinary perfection, in which, after all, the ſcholar will often be ſurpaſſed by the loweſt apprentice, or the meaneſt clerk of a petty office?

I know it will be ſaid, that boys who are deſtined to reputable merchandize, are uſually taught Latin. How are they often taught

taught it? They are often placed at a ſchool where the maſter teaches it not *. He profeſſes to teach only writing, arithmetic, and mathematics; but, to complete

* Cheapneſs is the firſt object with many in ſelecting a ſchool.

——— Quintiliano
Ut multum? duo ſufficient. Res nulla minoris
Conſtabit patri quam filius.

To Quintilian the ſchoolmaſter how much? Two ſeſterces will be enough. Nothing will coſt a father leſs than his ſon. JUVENAL.

Ὁ Κράτης ἐκεῖνος ὁ παλαιὸς ἔλεγεν, ὅτι εἴπερ ἄρα δυνατὸν ἦν, ἀναβαντα ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνακραγεῖν μέρος· Ω ἀνθρωποι, πῶι φέρεσθε, οἵτινες χρημάτων μὲν κτήσεως περὶ πᾶσαν ποιεῖσθε σπουδὴν, τῶν δὲ υἱέων, οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε; . . . . πολλοὶ δὲ, εἰς τοσοῦτον τῶν πατέρων προβαίνουσι φιλαργυρίας ἅμα καὶ μισοτεκνίας, ὥσθ', ἵνα μὴ πλέονα μισθὸν τελέσειαν, ἀνθρώπους τοὺς μηδενὸς τιμίους αἱροῦνται τοῖς τέκνοις παιδευτάς. *Crates, the old philoſopher, often uſed to ſay, that if it were poſſible to make them hear, he would get up to the top of the higheſt pinnacle, and cry out with a loud voice,* "*Good people, whither are you going in ſuch haſte, ye who apply yourſelves ſo earneſtly to get money, but who take but little thought for your children, to whom you muſt leave it all?*"——Many fathers, continues Plutarch, have arrived at ſuch a love for money, and ſuch an indifference for their children, as, for the ſake of cheapneſs, to chuſe ſuch inſtructors for their ſons as are good for nothing. Ἐυωνον ἀμαθίαν διώκοντες, *Looking out for one of whom ignorance may be had a bargain.* PLUTARCH.

his plan, he hires an aſſiſtant to teach Latin. The principal ſhare of time and attention is devoted to writing and arithmetic. The parent deſires it, and the maſter naturally gives it the greateſt attention. Seldom any thing more than the firſt elements of Latin are taught, and theſe, it may reaſonably be ſuppoſed, in a very ſuperficial manner. The boy leaves his ſchool at the age of fourteen. He writes a fine hand, and caſts accounts to admiration. His Latin he ſoon forgets; for he was never taught to dwell upon it as of great importance; and, in general, what he knows of it is ſo little, that it is ſcarcely worth remembrance.

When he has acquired his fortune, which he may very well do, with little other knowledge but that of addition and multiplication; though he prides himſelf on having had a liberal education; yet he acknowledges, that he has found little advantage from the claſſics, and holds them in low eſtimation *. He declares, that a

* This diſeſteem may be accounted for by the old obſervation, Ignoti nulla cupido eſt. *We have no deſire for that which we know nothing about.*

ſon

ſon of his ſhall adhere to the four firſt rules. He ſeldom looks beyond the circumſcribed horizon of the accompting-houſe, even when admitted into the council-chamber; and he contributes, both by his diſcourſe and example, to bring the claſſical mode of education into diſrepute. He pretends to have been trained according to its rules, and grounds his pretenſions on the very little of Latin grammar which he very imperfectly learned, in a very ſhort time, when his attention was almoſt confined, both by parental and preceptorial authority, to a mechanical attainment, and to a ſingle ſcience.

I need not uſe argument in recommending the ſtudy of French and Geography to the intended merchant. Their obvious utility is univerſally underſtood.

It is well known, and much to be lamented, that the ſhafts of wit and ridicule have often been ſucceſsfully thrown at city magiſtrates, and other public characters, whoſe offices * ought to ſecure reſpect. This

* Pericles ſupported a public character in a free city with great dignity. Ὁ δὲ πλεῖστα Περικλεῖ συγγενόμενος, καὶ μάλιστα περιθεὶς ὄγκον αὐτῷ καὶ φρόνημα δημαγωγίας ἐμβριθέστερον ὅλως τε μετεωρίσας καὶ συνεξάρας τὸ ἀξίωμα τοῦ ἤθους,

This unfortunate circumſtance has been entirely owing to that defect in their education, which their wealth could never compenſate. Though they ought to qualify themſelves for the deſk; yet they ſhould recollect, that they are not to remain there always: but ſhould let their minds be early imbued with that elegance, which will remain with them, and conſtitute them gentlemen, whatever may be their employment*.

ἤθους, Ἀναξαγόρας ἦν ὁ Κλαζομένιος, ὃν οἱ τότ' ἄνθρωποι ΝΟΥΝ προσηγόρευον. *But he, who was moſt converſant with Pericles, and moſt contributed to give him a* GRANDEUR OF MIND, *and to make his high ſpirit for governing the popular aſſemblies more weighty and authoritative; in a word,* WHO EXALTED HIS IDEAS, *and raiſed, at the ſame time, the dignity of his behaviour; the perſon who did this was Anaxagoras the Clazomenian, whom the people of that age uſed to call* ΝΟΥΣ, *or Mind.*

PLUTARCH, quoted by Harris.

* Great ſtateſmen, and men who have tranſacted *civil buſineſs* with honour and authority, have uſually been polite ſcholars and philoſophers; witneſs, Scipio, Cicero, Cato, Brutus, Marcus Antoninus, Sir Thomas More, Sidney, Raleigh, Temple, Grotius, De Witt, and many others. *Vide* Philoſoph. Arrangements.

Homines rerum gerendarum gnari, ad negotia exequenda idonei fortaſſe ſunt, et in ſpecialibus judicio non malo utuntur. Verum conſilia de ſummis rerum, eorumque inventio et adminiſtratio recta felicius a literatis promanat. *Mere men of buſineſs are perhaps well enough qualified to manage common affairs, and in a few*

a few particulars have a pretty good judgment. But counſels of high moment, and the proper invention and execution of them, ſucceed beſt in the hands of men of letters. Lord BACON.

I have juſt met with the following paſſage from GOLDSMITH, in which he characterizes the perſons under whom the ſons of London traders are often educated. "It is impoſſible to conceive, ſays he, the "ignorance of thoſe who take upon them (in ſome "boarding-ſchools) the important truſt of education. "Is any man unfit for any of the profeſſions? he finds "his laſt reſource in ſetting up a ſchool. Do any be-"come bankrupts in trade? they ſtill ſet up a boarding-"ſchool, and drive a trade this way, when all others "fail; nay, I have been told of butchers and barbers, "who have turned ſchoolmaſters; and, more ſurpri-"ſing ſtill, made fortunes in their new profeſſion. "Could we think ourſelves in a country of civilized "people; could it be conceived that we have any re-"gard for poſterity, when ſuch are permitted to take "charge of the morals, genius, and health, of theſe "dear little pledges, &c.?" GOLDSMITH.

It is found, that even ſenſible people do not ſufficiently uſe their own judgment in the important buſineſs of ſelecting a ſchool for their children. They are influenced by the recommendations of friends, which too often originate entirely from a deſire to promote the intereſt of a maſter, rather than the welfare of the pupils. An enterprizing man, who has failed in trade, hires a large houſe near town, which he converts into an academy. His former acquaintance in the city recommend it to their neighbours; the mothers like a tea-drinking place within a ſixpenny ride; and ſo the academy is filled with academics.

This remark ariſes from envy, ſays the ſage who preſides in the academy.

SECTION XVI.

ON LEARNING FRENCH AT SCHOOL.

Fas eſt et ab hoſte doceri.
E'en from a foe inſtruction may be ſought. OVID.

THE French language abounds with authors elegant, lively, learned, and claſſical. I do not ſee how a ſcholar can diſpenſe with it. To be ignorant of it, is to cut off a copious ſource of amuſement and information. I need not expatiate on its utility to the man of buſineſs, and the ornament it adds to the accompliſhed gentleman. Its uſe and its grace are ſufficiently underſtood.

But whether boys ſhould begin to learn it ſo early as they ſometimes do, admits of doubt. I need not obſerve, that the lapſe of time is neceſſary to mature the mind as well as the body. Like the body, it may, at a very early age, be overladen and contracted in its growth. I would therefore begin with the moſt important object, and lay a good foundation. The Latin grammar I conſider as the moſt important object

at that age, and as the avenue to future improvements. Let not the ſcholar then be introduced to French till he has made a conſiderable progreſs in the knowledge of the Latin grammar*.

At the age of ten or twelve, and before, if the boy has abilities, this preparation may be in a great meaſure completed. The knowledge of a few Latin words, as well as of the grammar, will contribute greatly to facilitate the acquiſition of French.

French ſhould by all means be taught grammatically. And when the pupil has not learned the Latin grammar, he muſt begin with the firſt elements of the French, and go through them accurately; for ſome grammar muſt be learned with accuracy. But when he is acquainted with the parts of

* He who has learned the Latin grammar perfectly, will find French incredibly facilitated. Mr. Richard Carew, who wrote a paper on purpoſe to diſcountenance the uſual methods of learning Latin, by the grammar, &c. informs us, that "he learned more French among the natives in three quarters of a year, than he had done Latin in thirteen years" . . . But he is obliged to confeſs, though very unwillingly, that "*the uſe of his Latin grammar did ſomething help him.*"

RICHARD CAREW's true and ready Way.

ſpeech, and the general principles of grammar in all languages, which he will be by learning the Latin grammar, I cannot ſee any neceſſity for going over the ſame ground in a French grammar; which, however, is not uncommonly required, to the great impediment and confuſion of the ſtudent.

It will therefore require judgment in the French maſter, to ſelect ſuch parts only of the grammar as are abſolutely neceſſary. Theſe are of themſelves ſufficiently numerous.

I will likewiſe recommend it to him to introduce the ſtudent to reading an eaſy author, as ſoon as the nouns, pronouns, and regular verbs are learned. This early entrance on reading authors greatly accelerates the progreſs in the French language, and, indeed, in all languages. The ſubject matter of a book, eſpecially if it be narrative and entertaining, alleviates the labour of acquiring the knowledge of a new language. But when the boy is confined during ſix or twelve months to the dry rules of a grammar, he is naturally induced to hate the ſtudy of a language, which

preſents

preſents to him nothing but irkſome toil. The peruſal of an author not only makes the ſtudy pleaſant, but alſo illuſtrates and fixes in the mind the rules of grammar.

I believe the greater number of parents wiſh their ſons to learn French*, chiefly that they

* The following remarks of Mr. Chambaud, prefixed to his grammar, appear to me juſt.

" The learning of a language is the work of time and application. It cannot be learnt in a ſhort time without taking great pains. That is impoſſible in the nature of the thing: and children learn nothing but by repeating the ſame thing over and over again.

" But if they do not learn ſo faſt as grown perſons, they generally learn better. They will ſpeak French, of courſe, after they have learnt how to ſpeak: for we are all apt to ſhew our accompliſhments. If both they and their maſter act their part, you may reſt ſatisfied that they come on well, though they cannot ſpeak. Do not be impatient at the operations of nature; ſhe works but ſlowly. Children, in a good ſtate of health, and under a wholeſome diet, grow conſtantly, though their growing is not conſtantly obſervable. It is even ſo with the mind: it improves conſtantly, ſo it is properly cultivated; though 'tis in proceſs of time only that we can perceive the improvement. It is impoſſible for one not to be able to ſpeak the language, when thus made capable of it; and it is as impoſſible to be made capable of it, otherwiſe than by ſtudying its genius, and learning methodically.

" It

they may be enabled to ſpeak the language. This is certainly a valuable attainment;

" It is a great abuſe introduced in moſt ſchools, to force beginners to ſpeak nothing but French among themſelves. They muſt of neceſſity either ſpeak wrong (even ſuppoſing they have a competent ſtock of words and expreſſions, for it is the utmoſt abſurdity to pretend, that they will learn them by gueſſing), or condemn themſelves to ſilence. The firſt cannot but be very detrimental to them; ſince they thereby accuſtom themſelves to a barbarous broken French, which is no language at all, and cannot be unlearned without infinite pains. The ſecond is ſtill worſe, for it hinders them from diſcloſing freely their thoughts, and ſtraitens in ſome meaſure their underſtanding; but, above all, gives them the utmoſt averſion to the language, their books, and their maſter: to prevent which, too much care cannot be employed.

" It is amazing to ſee how apt people are to deceive themſelves, and how eaſy to be impoſed upon by deſigning crafty men, who improve the general ſimplicity to their own private gain. To this is owing the abuſe which I am complaining of.

" The generality of people being incapable to reflect duly upon the nature of a language, and the faculty of the human mind, have hardly put their children to the ſtudy of the French language, but they expect them to ſpeak it, before they have learnt how to ſpeak: and in caſe they do not, never fail to tax the maſter either with incapacity or neglect of his buſineſs.

" The

ment*; but I think an ability to read and taſte the beauties of the celebrated French writers,

" The maſters, on the other hand, being at a loſs to ſatisfy thoſe unreaſonable expectations, and knowing not what to contrive for forwarding their boys, preſently begin by making them learn words, dialogues, and phraſes, and labour hard to beat into their heads as many common ſentences as they can; pretty near after the ſame manner as parrots are inſtructed. And, as has been hinted before, the abſurdity is even carried ſo far in ſome ſchools, as to confine the poor boys, under all ſorts of penalties and puniſhments, to the talking nothing elſe but French. The conſequence of which is, they acquire the knack of talking a Gibberiſh, which nobody can make any thing of. The ignorant parents, charmed however with the ſhew their children make of their learning, think them great proficients in the French tongue. They recommend the ſchool as one of the beſt for learning, and ſo the maſter gets his ends; but in truth the poor boys know nothing of French, and the parents are deceived and impoſed upon."

* It enables the boy to tranſact mercantile buſineſs, and facilitates the acquiſition of money; and is, for that *reaſon alone*, valued by many parents, who are not aware that παιδια κεφαλαιον των κτημάτων. *Children are the chief of our poſſeſſions.* CHRYSOSTOM.

I am informed, but can ſcarcely believe it, that there are ſchools near the metropolis where LITTLE ELSE BUT FRENCH IS TAUGHT; where indeed the maſters do not profeſs to be in the leaſt qualified to TEACH CLASSICAL LEARNING; but where A VERY ENORMOUS

writers, is alſo valuable. If he can learn to do both in perfection, it is doubtleſs moſt deſirable. But I have obſerved, that the French converſation of many boys, diſmiſſed as completed from celebrated French ſchools, has been but a barbarous jargon. To learn to ſpeak French with real elegance, and with fluency, it will be neceſſary to give it the greateſt portion of time and

ENORMOUS PRICE is given, when compared to that of the grammar ſchools, and where the ſcholars conſiſt of the ſons of the firſt nobility and richeſt commoners in the three kingdoms. Many a modeſt and learned profeſſor in the univerſities can ſcarcely procure a livelihood; while a bold and ignorant adventurer, with no other recommendation than his own enterprizing ſpirit, and his coming *from a far country*, is enabled, by the CAPRICE OF FASHIONABLE FOLLY, to accumulate a noble fortune. I have been told that the boys at ſome of theſe ſchools really DINE ON PLATE *(which plate is a part of the entrance fee)*; a circumſtance which cannot fail to pleaſe the vanity of weak mothers, though in itſelf rather hurtful than beneficial, as productive of luxury. But if one or TWO FASHIONABLE LORDS OR DUKES were to ſend their ſons to an old woman to be taught how to ſupport the dignity of an Engliſh peer, many would be led by vanity, that univerſal foible, to place their ſons at the ſame ſchool. How meagre muſt be the underſtandings of that part of the nobility who have received ſo meagre an education!

attention,

attention, or to reſide ſome time among the natives. To read it with eaſe and critical accuracy, may be ſoon acquired with moderate application; and it is, in every reſpect, a very eligible acquiſition.

There is no neceſſity to point out the proper books to be read in the ſtudy of the French language. Thoſe which are commonly uſed in places of education, are for the moſt part proper. They are Gil Blas, Telemachus, Varietés hiſtoriques, and a few others, both entertaining and well written. I will only give one caution; and it is, that none of Voltaire's books be admitted too early. Let the ſtudent, when his judgment is mature, ſelect thoſe books which he moſt approves, whatever they may be; but let not the young mind be poiſoned, on firſt entrance into life, by obtruding on its attention the writings of a ſceptic.

There was a time when even profound ſcholars, and celebrated writers, were unacquainted with French; but it is ſo generally ſtudied and underſtood in the preſent age, that to be ignorant of it is both a diſgrace and a diſadvantage. It ought ſeldom to be omitted in education; for to the man

of buſineſs it is always uſeful *, and often neceſſary. To the ſcholar it is the ſource of pleaſure and improvement. But yet it will not ſupply the place of claſſical learning; and it is a happy circumſtance, that in moſt of the ſeminaries originally conſecrated to the ſtudy of the antient authors only, opportunities are now afforded for the

* The obvious utility of French in the tranſactions of the world, induces all parents to wiſh their ſons to acquire it. Many of them are not ſo anxious concerning Latin and Greek, and other elegant purſuits. They aſk, where lies the *profit* and the *gain* of theſe? In anſwer to them, I will again cite the words of the excellent author of Hermes, ſpeaking of ſome ſciences.

"Every ſcience whatever," ſays he, "has its *uſe*. Arithmetic is excellent for the gauging of liquors; geometry, for the meaſuring of eſtates; aſtronomy, for the making of almanacks; and grammars, perhaps, for the drawing of bonds and conveyances.

"Thus much to the *ſordid*. If the *liberal* aſk for ſomething better than this, we may anſwer, and aſſure them from the beſt authorities, that every exerciſe of mind upon theorems of ſcience, like generous and manly exerciſe of the body, tends to call forth and ſtrengthen nature's original vigour. Be the ſubject itſelf immediately lucrative or not, the *nerves of reaſon are braced by the mere employ*, and we become abler actors in the drama of life, whether our part be of the buſier, or of the ſedater kind." HARRIS.

acquiſition

acquiſition of an elegant and uſeful modern language *.

* Italian is very deſirable to a ſcholar; but it is not uſually taught in ſchools. He that underſtands French and Latin will be able to teach it himſelf, for it is very eaſy to read and underſtand it, if not to ſpeak it. Let him read a chapter or two every day, for two or three months, in an Italian Teſtament, and he will ſoon be able to read Guicciardini, &c.

When theſe modern languages are uſed in the tranſaction of buſineſs, or in converſation with foreigners of character, or in reading celebrated books, they are truly valuable. But where is the uſe of prating them for prating ſake? Yet many a fop, and many a fine lady, is very proud of being able to jabber broken French and Italian; a poor accompliſhment, without a liberal and comprehenſive mind!

SECTION XVII.

ON THE ORNAMENTAL ACCOMPLISHMENTS.

Quibus in rebus duo maximè fugienda ſunt, ne quid effeminatum aut molle, et ne quid durum aut ruſticum ſit. *In which, two things are principally to be avoided; the effeminate or the ſoft manner; the rough or the ruſtic.* CIC.

Fac periculum in literis,
Fac in Palæſtrâ, in muſicis. Quæ LIBERUM
Scire æquum eſt adoleſcentem, ſolertem dabo.

Try him in learning, try him in the exerciſes, in muſic, I will anſwer for it he is well ſkilled in every thing which a young gentleman ought to know. TER.

IT is not neceſſary to admoniſh the world of the value of accompliſhments which contribute to exterior grace. They are in their nature ſuch as ſtrike the eye of the beholder upon intuition. They render the impreſſion received on the firſt ſight of a perſon, favourable to his general character, and they are therefore univerſally purſued. They ought to be purſued, but not without reſtriction.

They are often conſidered, even by the parent as well as by the child, as of the firſt

firſt importance; as more likely to contribute to good ſucceſs in the world, than ſolid merit. If this is really the caſe ſometimes, and I am ſure it is not always; yet it ſurely ought not to be ſo, and the reform ſhould begin in the riſing generation. Boys therefore ſhould be taught to value external graces only in a ſubordinate degree. Great care muſt be taken, that they may not be viewed in ſo favourable a light as to appear capable of becoming the ſubſtitutes of moral and intellectual excellence. The too high eſtimation of the ornamental qualifications is injurious to the individual, and to the community. It cauſes a neglect of ſerious and uſeful purſuits, ſuch as are neceſſary to the welfare of both theſe; and it introduces general ignorance, want of principle, levity of mind and behaviour, irreligion, and immorality.

When the boy is once taught to eſteem religion, learning, truth, benevolence, and a power of becoming uſeful to himſelf and others, as they ought to be eſteemed as qualities which do honour to human nature, and exceed all the little arts of pleaſing by external deportment, as much as a reaſon-

able nature exceeds the beſtial; then let him be introduced to the ſtudy of thoſe arts, whoſe true uſe and end are to cauſe virtue, which is lovely in itſelf, to appear more amiable *.

With theſe ideas in his mind, let the boy learn to dance †. It will contribute to his health, and to his growth. It will give

* Οταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος
Χρηστὸς, διπλασίως ὁ προσιὼν ἁλίσκεται.
When the fair form, which nature gave, is graced
With virtuous manners, then whoe'er draws near
Is doubly captivated. MENANDER.

† Neque enim geſtum componi ad ſimilitudinem ſaltationis volo, ſed ſubeſſe aliquid, in hâc exercitatione puerili, unde nos, non id agentes, furtim decor ille diſcentibus traditus proſequatur. *I would not have the carriage of the perſon compoſed ſo as to reſemble dancing, but I would have ſomething remain from this puerile exerciſe, whence that graceful air, which was given us when we learned to dance, may inſenſibly ſteal upon us when we are not thinking of it.*

Ut recta ſint brachia, ne indoctæ ruſticæque manus, ne ſtatus indecorus, ne qua in proferendis pedibus inſcitia, ne caput oculique ab alia corporis inclinatione diſſideant. *That the arms be ſtraight, that the hands be not awkward aud ruſtic, that the manner of ſtanding be not unbecoming, that there may not appear a want of ſkill in advancing the feet, that the head and eyes may not diſagree with the inclination of the reſt of the body.* QUINTILIAN.

the

the human form, in the embelliſhment of which nature has beſtowed peculiar care, the power of diſplaying its natural beauty and ſymmetry *. It will ſtrenghthen the limbs, and render them fit for their proper exertion. A ſkill in the art, independent of other advantages, is deſirable, as it enables young people to join in a diverſion, which, in decent company, is as innocent as it is pleaſing. When therefore the parent approves it, there can be no reaſonable objection to placing the ſcholar under the dancing-maſter. The methods commonly adopted are ſuch as, I am ſure, I will not pretend to improve.

Fencing, as a gymnaſtic art, is highly uſeful in ſtrengthening the body. In ſeveral walks of life, cuſtom hath rendered it eſſentially requiſite. But I ſhall not dwell upon it, ſince it is by no means ne-

* Ὅταν ἂν ξυμπίπτῃ ἐν τε τῇ ψυχῇ καλὰ ἤθη ἐνόντα, καὶ ἐν τῷ εἴδει ὁμολογοῦντα ἐκείνοις, καὶ ξυμφωνοῦντα, ταῦ αὐτοῦ μετέχοντα τύπου, τοῦτ' ἂν εἴη κάλλιστον θέαμα τῷ δυναμένῳ θεάσθαι. *If there ſhould be a coincidence of beauteous morals in the mind of any one, and of appearances in his form correſponding to them, in harmony with them, and participating of the ſame original ſtamp,—this would be a moſt beautiful ſight to him who is able to ſee it.* PLATO.

ceſſary in general. If the ſcholar chuſes to purſue it, and has a convenient opportunity, he ſhould not neglect it; ſince it furniſhes an excellent mode of bodily exerciſe, after the labour of the mind in a ſedentary employment.

The learning of the military exerciſe, which is now very common, is, in ſeveral points of view, beneficial. It gives a manlineſs of mien, it renders the body erect, and the limbs robuſt; and it qualifies youth to defend their country in an effectual manner, when called out by an emergency. It may likewiſe have an indirect influence in inſpiring manly ſentiments, and inſinuating a love of order *.

Muſic furniſhes a ſweet amuſement to the man of letters †. Boys are not often initiated in it at ſchools. With great pro-

* For it is the ſcience of TACTICS.

† I hope it is not true, which has been ſaid, "In "comes muſic at one ear; out goes wit at another." Eraſmus ſays, Tibicines mente capti. *Pipers are void of ſenſe.* I ſuppoſe the idea aroſe from obſerving that thoſe who ſtudied muſic effectually, had little time for improvement of the mind.——"Theſe inſtruments, ſays Aſcham, make a man's wit ſo ſoft and ſmooth, ſo tender and quaiſy, that they be leſs able to brook ſtrong and tough ſtudies."

priety,

priety, they are uſually left to follow, in this particular, the impulſe of their genius or their inclination. Without both of theſe, no valuable proficiency is ever made in performing on a muſical inſtrument. Scarcely any art is purſued, *invitâ Minervâ*, or without a natural turn for it, ſo unſucceſsfully as muſic. And indeed to arrive at any great excellence in it, requires more time and attention than can well be beſtowed by him who follows any other purſuit with ardour. The lover of muſic, who has full employment of another kind, and who has not any very remarkable degree of genius for muſic, ſhould content himſelf with hearing ſkilful performers; opportunities for which abound in this age and nation.

Drawing is frequently taught at ſchools; not often with any ſingular ſucceſs. It is, however, a very convenient as well as agreeable accompliſhment; and, where a genius for it evidently appears, no care ſhould be ſpared in its cultivation. But, as drawing is a ſedentary amuſement, I do not recommend it to the literary ſtudent. His leiſure hours ſhould be ſpent in active diverſion.

I will in general adviſe, that, whatever ornamental accompliſhments the ſtudent may wiſh to purſue, he may call to mind, what has often been repeated with a ſigh, that life is ſhort and art long *. Much time and much attention muſt not, in the contracted ſpace of human life, be beſtowed on objects which afford no rational pleaſure, and no real advantage of any kind to the individual, or to ſociety. It is indeed far better to conſume time in employments merely innocent, than in vice or in malignant actions; but true, permanent, and heart-felt happineſs is to be derived from a benevolent conduct, and from uſeful exertions. Ornamental qualifications, and amuſing attainments, may pleaſe, indeed, during the ſhort period of youth; but, alas! the old age which has no more than

* "Another paſſion which the preſent age is apt to run into is, to make CHILDREN learn all things; THE LANGUAGES, THE SCIENCES; MUSIC, THE EXERCISES AND PAINTING. Thus the child ſoon becomes a TALKER IN ALL, BUT A MASTER IN NONE. He thus acquires a ſuperficial fondneſs for every thing, and only ſhews his ignorance, when he attempts to exhibit his ſkill." GOLDSMITH.

theſe

theſe to ſupport *, and recommend it, would be ridiculouſly contemptible, if it were not truly pitiable. Men are too little inclined to look ſo far before them, and to provide for that period, which, if it is deſtitute of rational amuſements and of ſolid improvements, muſt be ſpent either in a ſtate of ſtupid inſenſibility, or in wretchedneſs.

If the antediluvian duration of life ſtill continued, what accompliſhment is there at which an ingenuous mind would not aſpire? But to ſpend the greateſt portion of threeſcore years and ten, in trifling or uneſſential purſuits, is pitiable folly *.

* Obſerve what ſupports the great Cicero provided for his old age: In his letters to Atticus he ſays; Bibliothecam tuam cave cuiquam deſpondeas, quamvis acrem amatorem inveneris; nam ego omnes meas vindemiolas eò reſervo, ut illud SUBSIDIUM SENECTUTI PAREM. . . . . Noli deſperare ut libros tuos facere poſſim meos. Quod ſi aſſequor, ſupero Craſſum divitiis: atque omnium agros, lucos, prata contemno. *Take care you do not engage your library to any one, though you ſhould find an eager purchaſer; for I reſerve all my little property, that I may purchaſe this ſupport for my old age . . Do not deſpair of my being able to make your books my own, which if I do, I ſhall ſurpaſs Craſſus in riches, and ſhall deſpiſe all their lands, woods, and meadows.* CIC.

* Quid BREVI FORTES jaculamur ÆVO
Multa? ——

Why do we, who have ſpirit but for a ſhort time, form ſo many projects? HORACE.

Quid quod æſtimatione nocturnæ quietis dimidio quiſque ſpatio vitæ ſuæ vivit. Pars æqua morti ſimilis exigitur—nec reputantur infantiæ anni, qui ſenſu carent, nec ſenectæ, in pœnam vivacis, tot morbi, tot curæ —— hebeſcunt ſenſus, membra torquentur, præmoritur viſus, auditus, inceſſus, dentes etiam—et tamen vitæ hoc tempus annumeratur. *If you compute the time ſpent in ſleep, you will find, that a man actually lives only half his ſpace. The other half paſſes in a ſtate reſembling death. You do not take into the account the years of infancy which are deſtitute of reaſon, nor the many diſeaſes and the many cares of old age, thoſe penalties of longevity. The ſenſes grow dull, the limbs are racked, the ſight, the hearing, the power of walking, the teeth alſo—die before us,—and yet all this time is reckoned in the period of a life.* PLINIUS.

Thus it appears, that, deducting the time of childhood, of ſleep, of pain, of diſeaſe, of ſuperannuation, there remain, even in a long life, ſcarcely more than fifteen or twenty years of REAL ACTIVITY; that is, of REAL LIFE, for the reſt is VEGETATION, or worſe. When we conſider this, we cannot help being ſhocked at the inconſiderateneſs of thoſe many ghoſt-like forms, which hover about the public places of pleaſure, and bow the hoary head to the only object of their worſhip, ALMIGHTY FASHION. Their error ariſes from the DEFECTS OF THEIR EDUCATION. They acquired in youth nothing but THE ORNAMENTAL ACCOMPLISHMENTS, and they find in age none of the SOLID comforts which books, philoſophy, and religion always afford in abundance.

LIFE IS NOT A JEST; and it was a fool, who ſaid in his heart,

Πάντα ΓΕΛΩΣ, καὶ πάντα κόνις, καὶ πάντα τὸ μηδέν.

Every thing is laughter, and every thing is duſt, and every thing is nothing. INCERTI.

The

The following paſſage, on introducing boys into company, and inſiſting too much on the ſhining and external accompliſhments, may correct the judgment of THE MANY on an important point.

" When leſs attention was paid to thoſe exterior accompliſhments which qualify young men to bear a part in the converſation of their ſeniors, when they were kept cloſe at ſchool, and were ſeldom brought into company, or at leaſt allowed to ſay but little in company, ſo that they had little ſociety except with their parents and ſchool-fellows, they contracted a baſhfulneſs, which, by diſqualifying them from appearing to advantage in what is called POLITE COMPANY, made them rather ſhun it.

" By THIS MEANS A GREAT DEAL OF VERY VALUABLE TIME WAS SAVED; AND HAVING NO ROAD OF AMBITION OPEN TO THEM, BUT THAT OF EXCELLING IN THEIR STUDIES, they of courſe applied their time, and bent their application, that way; SO THAT THEY WERE POSSESSED OF THE UNDERSTANDING, AND HAD ACQUIRED THE KNOWLEDGE OF MEN, when they exhibited nothing but the appearance of ruſtic boys.

" Of theſe two extremes (bringing them too early and too much into mixed company, and keeping them entirely out of it), I own myſelf inclined to lean rather to the latter than the former; becauſe EXTERNAL ACCOMPLISHMENTS are certainly of leſs value than INTERNAL ONES, and becauſe the former can be acquired when the latter cannot. The elements of knowledge can only be acquired to any good purpoſe in early life, becauſe they depend chiefly on memory, which is peculiarly quick and retentive in youth, and the exerciſe of it is peculiarly irkſome in riper years."

Dr. PRIESTLEY.

SECTION XVIII.

ON THE NECESSITY AND METHOD OF LEARNING GEOGRAPHY, &c.

Totam licet animis, tanquam oculis, luſtrare terram mariaque omnia. *One may ſurvey the whole earth, and all the ſeas which ſurround it, in the mind, juſt as if they were preſented to the eyes.* CIC.

THERE is nothing which contributes more to accelerate the improvement of the ſcholar, and to render his progreſs agreeable, than a proper care to preſent all the ideas, with which he is furniſhed, clearly to his apprehenſion *. This is not often ſufficiently regarded. Boys

* "The firſt ſtrokes which form the ſketch of a picture cannot be pencilled with too much truth. If you fail in theſe firſt lineaments, let the colouring be ever ſo brilliant and rich, far from concealing this want of proportion, it will only make the deformity more apparent. Indeterminate ideas ſerve only to confuſe the minds of children; they afford no inſtruction to them, and prevent their future improvement; becauſe the falſe ideas they receive, will always contradict the true ones which we endeavour to give them. The firſt impreſſions will be in oppoſition to the ſecond, and the conſequence, confuſion." Father GERDIL.

learn

learn much of what they are taught, by rote, often without any ideas at all, and almoſt always with confuſed and imperfect ideas. They are apt to conſider their buſineſs merely as a taſk, without any view to valuable improvement; and if they can go through it with impunity, they are little ſolicitous concerning the advantage to be derived from it.

Among other proofs of the imperfection and the confuſion of boys ideas, may be numbered their frequent ignorance of geography, at the time they are reading hiſtory. At many capital ſchools, ſcarcely any attention is paid to geography, eſpecially among the younger boys; who are, however, often engaged in reading Eutropius, Juſtin, Cæſar, and many other hiſtorians antient and modern Latin and Engliſh.

Obſcurity and confuſion are at all times painful. It is no wonder that boys, while they are unacquainted with geography, appear to receive little entertainment from hiſtories which abound with amuſing events. They are travelling in the dark. They ſee nothing around them diſtinctly; and, at the

the end of their journey, they find the conſequence little more than fatigue.

At a very early age, then, I would introduce the pupil to a knowledge of geography*. But I would not place a geographical treatiſe in his hands. I would not burden his memory, or diſtract his attention, with too many or too minute par-

* Sexenni vel ſeptenni utiliter cenſeo datum iri chartas tres quatuor geographicas, ut inde diſtinguere diſcat tres continentes, et in primâ Aſiam, Africam, et Europam. In ſingulis harum nobiliores regiones, et terminos primariaſque urbes, velut, Romam, Carthaginem, Athenas, Spartam, Conſtantinopolim, Hieroſolyma. Oſtendatur ubi Chriſtus natus; ubi imperator Germanicus dominetur, ubi Turcicus; ubi Caſtiliæ rex, ubi Luſitaniæ; ubi rex Gallus, Britannus, Danus, Polonus, Suecus; ubi pontifex Romanus, ubi ſita tellus atque urbs quam ipſi incolimus; et ſic in cæteris. *To a boy of ſix or ſeven years old, I think that three or four maps may be uſefully given, that he may learn thence to diſtinguiſh three continents, and in the firſt Aſia, Africa, and Europe. In each of theſe let him learn to diſtinguiſh the more famous countries, boundaries, and the principal cities, as, Rome, Carthage, Athens, Sparta, Conſtantinople, Jeruſalem. Let it be ſhewn where Chriſt was born, where the German emperor reigns, where the Turk, where the king of Spain, of Portugal, of France, of Britain, of Denmark, of Poland, of Sweden; where the Roman pontif, where the country and city in which we live, and ſo in the reſt.* Vossius,

ticulars.

ticulars. I would, at firſt, only give him a map of Europe, a map of England, a map of Italy, and a map of Greece. They ſhould be ſuch as are printed diſtinctly, and not too fully crowded. The uſe of maps ſhould be familiarly explained; and then the pupil will be well able to inform himſelf of the ſituation of principal places, and of ſuch as occur moſt frequently in reading the claſſics and the Roman hiſtorians. Antient geography ſhould at firſt engroſs his attention. The ſame method ſhould ſoon after be uſed, to introduce him to a general idea of the modern.

But as the pupil advances in age, he muſt be led to higher improvements. Still I think the beſt and the eaſieſt method is, to point out the places in maps, and not yet to perplex him with an unentertaining geographical treatiſe.

When he has made conſiderable improvements in grammar and claſſical learning, he may enter on Cellarius. Not that I would recommend an attention to every part of this book, at ſchool. It will, I think, be fully ſufficient to dwell with attention on Greece and Italy. A knowledge

of other countries, ſufficient for this period of life, may be gained by a careful and repeated inſpection of maps, without reading long and dull catalogues of proper names; a method which tends to render difficult and diſguſting, a ſtudy in itſelf naturally pleaſant and remarkably eaſy *.

The facility and the uſe of this ſcience, will induce the judicious ſtudent to make a great progreſs in it. He will therefore ſtudy modern geography, even with more accuracy than the antient. Frequent and attentive inſpection of maps will avail him moſt in this purſuit, throughout all its parts. Whenever a name of an unknown place occurs in reading, let the ſtudent mark it in his pocket-book, to be ſearched for in the map at a convenient opportunity. I do not think it right to turn immediately from the book to the map, on every ſuch occaſion; becauſe it will interrupt the

* Geography was but a ſport, and like a pleaſant voyage to us; we fell down rivers in their gentle current, then put out to ſea, viewed the coaſts, entered the ports and cities, then went up the country, &c.
BOSSUET's Account of the Educ. of the Dauphine.

courſe

courſe of reading, divert the attention from the main object, and be the cauſe of loſing ſome idea, or ſome improvement, of greater value than the knowledge of a local ſituation.

There is a great abundance of treatiſes on this eaſy ſcience. The vanity of ſome, and the hope of gain in others, have urged many to publiſh what they could compile without difficulty. Cellarius I have recommended to the ſchool-boy, as a guide to antient geography; Guthrie I will recommend as a guide to modern. In that uſeful compilation he will find a great number of particulars, not merely geographical, which ought to be known to every individual. Though D'Anville's geography is ſeldom uſed in ſchools, yet the ſcholar ought to be informed, that his maps are held in the higheſt eſteem. Their price prevents them from being univerſally received.

Mathematical geography, or that part of it which is connected with aſtronomy, may be deferred till the pupil arrives at a mature age, unleſs he diſplays a very early genius and inclination for mathematics. The

drawing of maps, and other minute labours in the purſuit of geography, may be deſirable to a perſon who is deſigned for ſome employment connected with ſurveying or navigation, but are an unneceſſary toil to the liberal ſcholar. For him, an attentive inſpection of maps already drawn, together with an hiſtorical account of places, will be fully ſufficient.

With reſpect to mathematical ſcience *, and thoſe which depend upon it, I think they cannot often be purſued at claſſical ſchools, conſiſtently with other ſtudies more immediately neceſſary in early youth. The Elements of Euclid muſt not be omitted in a liberal education; but perhaps they ought to be attended to at the univerſity †, rather than

* I am well convinced of the beauty and excellence of the mathematics; but I think them more the buſineſs of the univerſity than of the ſchool; and I am alſo of opinion, that a man may be very liberally educated without much ſkill in them.

† Many projectors have perſuaded parents, that, in order to teach boys THINGS, and not words only, it is neceſſary to introduce them very early to phyſics and mathematical ſciences. Among theſe, Milton and Cowley take the lead. Let us hear Dr. Johnſon, ſpeaking of Milton when Milton kept a boarding-ſchool.

"The

than at ſchool. Aſtronomy, and natural and experimental philoſophy in all its branches.

" The purpoſe of Milton, as it ſeems, was to teach ſomething more ſolid than the common literature of ſchools, by reading thoſe authors that treat of phyſical ſubjects; ſuch as the georgic and aſtronomical treatiſes of the antients. This was a ſcheme of improvement which ſeems to have buſied many literary projectors of the age. Cowley, who had more means than Milton of knowing what was wanting to the embelliſhment of life, formed the ſame plan of education in his imaginary college.

" But the truth is, that the knowledge of EXTERNAL nature, and of THE SCIENCES WHICH THAT KNOWLEDGE REQUIRES OR INCLUDES, IS NOT THE GREAT OR THE FREQUENT BUSINESS OF THE HUMAN MIND. Whether we provide for action or converſation, whether we wiſh to be uſeful or pleaſing, the firſt requiſite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the hiſtory of mankind, and with thoſe examples which may be ſaid to embody truth, and prove by events the reaſonableneſs of opinions. . . . . We are perpetually MORALISTS, but we are GEOMETRICIANS only by chance . . . Phyſical knowledge is of ſuch rare emergence, that one man may know another half his life, without being able to eſtimate his ſkill in HYDROSTATICS or ASTRONOMY; but his moral and prudential character immediately appears.

" THOSE AUTHORS, THEREFORE, ARE TO BE READ AT SCHOOLS, THAT SUPPLY MOST AXIOMS OF PRUDENCE, MOST PRINCIPLES OF MORAL TRUTH,

branches, will alſo be more properly comprehended in the courſe of academical ſtudies *. The lectures read in the univerſities on theſe ſubjects, are admirably well fitted to accompliſh the ingenious pupil in theſe delightful and improving ſciences. In thoſe places, a large and coſtly apparatus is always at hand, and the profeſſors who read lectures, are for the moſt part men of great and ſolid merit, with little oſtentation.

And yet if a boy has a peculiar turn for mathematics, it ſhould be early cultivated; as, indeed, ſhould all very predominant tendencies to peculiar excellence. Intervals may be found, in a courſe of claſſical ſtudy, for improvement in mathematical knowledge; and I will recommend, as excellent

AND MOST MATERIALS FOR CONVERSATION; AND THESE PURPOSES ARE BEST SERVED BY POETS, ORATORS, AND HISTORIANS." Dr. JOHNSON.

* The laws of England muſt alſo be comprehended among the academical ſtudies. The excellent inſtitution of the Vinerian profeſſorſhip, is a noble acquiſition to the glories of Oxford. But Blackſtone's Commentaries, the firſt fruits of that eſtabliſhment, have almoſt rendered ſubſequent lectures unneceſſary. Theſe well read will be quite ſufficient for the LIBERAL ſcholar, who ſtudies not the ſubject with a view to qualify himſelf for a practical and venal profeſſion.

perform-

performances, the books written by Dr. Wells* on theſe ſubjects, profeſſedly for the uſe of young gentlemen. They will very ſucceſsfully prepare the way for a future progreſs in the univerſity.

* "Nothing, ſays he in his preface to his Young Gentleman's Geometry, has more diſcouraged young gentlemen from venturing upon geometry, than the notion, that a competent knowledge of ſuch geometrical elements as are of moſt uſe in the common concerns of life, cannot be attained without extraordinary pains and time. And this notion ſeems to owe its riſe to an opinion, that all Euclid's Elements are neceſſarily to be underſtood, in order to attain ſuch a knowledge. . . To remove therefore this wrong notion, I have reduced moſt, if not all thoſe elements that are of greateſt uſe, and moſt requiſite to be known by young gentlemen, under twenty-eight principal propoſitions; viz. twelve theorems and twelve problems relating to lines and planes, and four theorems relating to ſolids." WELLS.

In his other little Treatiſes alſo, he has given us a great deal of kernel with little ſhell.

Euclid's Elements, however, it has been well obſerved, conſtitute the beſt introduction to rational logic, or the art of reaſoning juſtly and accurately in life and in learning. As matters of taſte, they alſo form moſt delightful ſubjects; for intellectual truth is the moſt beautiful object which the mind can contemplate.

SECTION XIX.

ON THE STUDY OF HISTORY IN THE COURSE OF EDUCATION.

Pleraque differat et præſens in tempus omittat.
Let him poſtpone many things, and omit them for the preſent. HOR.

IT muſt be remembered, that one of the moſt important views in education is to open the mind, and prepare it for the reception of the ſpecies and degree of knowledge required in that ſphere in which it is deſtined to exert its activity. It is not the buſineſs of the ſchool to complete, but to prepare*. They who pretend to teach every part of neceſſary knowledge, and to finiſh

* His igitur rudimentis puer in primâ imbutus ſcholâ, deinde bonis avibus ad ALTIORES DISCIPLINAS conferat ſeſe, et quocunque ſe verterit, facilè declarabit, quantopere referat ab optimis auſpicatum fuiſſe. *The boy being tinctured with theſe elements in his firſt ſchool, may betake himſelf in the next ſtage, and with good preſages of ſucceſs to higher learning, and whitherſoever he ſhall turn himſelf, he will eaſily be led to declare, of how much conſequence it is to have begun in the beſt methods.* ERASMUS.

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the improvements of the ſtudent during the time that can be ſpent in a ſchool, are conſidered by the intelligent among mankind, as deceivers and empirics. Thoſe inſtructors do their duty well, who point out the various avenues of learning, and, by leading their pupils a little way into each, enable them to proceed alone in the years of maturity *. As many avenues as can well be comprehended, without impeding the progreſs of the ſcholar, muſt be opened for his view, and for his admiſſion †.

Hiſtory therefore muſt be included. But hiſtory is a moſt extenſive field. I would only introduce the boy into a part of it, leſt he ſhould be diſcouraged and confuſed by the immenſity of the proſpect. His attention ſhould be confined to the more ſtriking

* Plato divided education into PROPÆDIA and PÆDIA; the one preparatory, the other perfecting. At ſchool, we ought to pretend to no more than the PROPÆDIA. The PÆDIA is the buſineſs of the univerſity, or of private application.

† The TAKING A TASTE of every ſort of knowledge is neceſſary to form the mind, and is the only way to give the underſtanding its due improvement to the full extent of its capacity. LOCKE.

parts * of antient hiſtory, and to the hiſtory of his own country.

With reſpect to antient hiſtory, it is true, that he reads ſeveral original hiſtorians, as leſſons at ſchool. But though from theſe he may derive a knowledge of the language, I have ſeldom found, that he has received any great addition to hiſtorical information. The reaſon of this is, that he ſeldom reads enough of them; that he reads detached paſſages; or that he reads them at ſuch intervals, as cauſe him to loſe the thread of the narration. His attention is paid leſs to the ſubject, than to the expreſſion. It cannot be well otherwiſe †; for he reads Eutropius, Nepos, Juſtin, and Cæſar, at a time

* "In hiſtory, ſuch ſtories alone ſhould be laid before them as might CATCH THE IMAGINATION; inſtead of this, they are too frequently obliged TO TOIL THROUGH THE FOUR EMPIRES, as they are called, where their memories are burdened by a number of diſguſting names, that deſtroy all their future reliſh for our beſt hiſtorians, who may be termed the trueſt teachers of wiſdom." GOLDSMITH.

† Neque velim ego IN PRIMA ÆTATE hiſtoriam cum Latinitatis diſpendio diſci, cujus POTIOR TUNC ratio habenda. *I would not in the firſt age, have hiſtory learned at the expence of Latinity, which is then to be more valued.* MORHOT.

when

when his knowledge of their language is very imperfect, and when the principal object in view, is to learn the meaning of Latin words, both as they ſtand ſingly, and as they are combined in a ſentence. The hiſtory is only the inſtrument for the accompliſhment of this purpoſe *.

The beſt method of giving him a clear and a comprehenſive knowledge of antient hiſtory, is, to place in his hands ſome hiſtory well written in Engliſh. The firſt and ſecond volume of Rollin, tranſlated, will be very proper. Select Lives of Plutarch, the Hiſtory of Rome by Queſtion and Anſwer, commonly received, and Goldſmith's Hiſtory of Greece and Rome, will give a boy as much knowledge of ancient hiſtory, as he can receive at ſchool conſiſtently with his other occupations. Moſt of theſe I wiſh to be read by the boy, as the amuſement of his leiſure hours. They can ſcarcely be read in the ſchool without interfering with very important purſuits; with purſuits, which cannot be

* But let him early be taught to taſte and be nouriſhed by Livii lactea ubertas, *the milky richneſs of Livy.* QUINTILIAN.

poſtponed, like hiſtory, till the age of manhood.

I earneſtly recommend an attention to the Greek and Roman Hiſtory in particular; not only for the neceſſary and ornamental knowledge which they furniſh, but alſo for the noble, manly, and generous ſentiments which they tend to inſpire. He, who, in his early age, has been taught to ſtudy and revere the characters of the ſages, heroes, ſtateſmen, and philoſophers, who adorn the annals of Greece and Rome, will neceſſarily imbibe the moſt liberal notions. He will catch a portion of that generous enthuſiaſm, which has warmed the hearts, and directed the conduct, of the benefactors and ornaments of the human race.

A Latin and Greek ſcholar muſt not be ignorant of the annals of his own country. If this ſhould be the caſe, he will appear inferior, in the eyes of common obſervers, to many boys whoſe education has been in other reſpects much confined. They are in themſelves capable of rewarding his attention moſt amply. A very particular ſtudy of them may indeed, very properly, be deferred

ferred till a more advanced age*; but a little introductory knowledge is certainly deſirable at the ſchool. I know not a better book for the purpoſe of communicating it to boys, than the book already adopted in ſchools, written in queſtion and anſwer, and abounding with prints.

Engliſh Biography I ſtrenuouſly recommend, as more entertaining, and perhaps more uſeful, than civil hiſtory at large. I do not recollect any biographical work, which is particularly and properly adapted to the uſe of ſchools. It is, I think, a *deſideratum*. It ſhould be elegantly written, and conſiſt principally, but by no means entirely, of the lives of the learned.

A knowledge of feigned hiſtory, or mythology, is abſolutely neceſſary to the reader

* Ancient Hiſtory is more proper for a young claſſical ſtudent, becauſe it has uſually been better written than the modern. Quia provenêre ibi *magna ſcriptorum ingenia*, per terrarum orbem, veterum facta *pro maximis* celebrantur. *The exploits of the Greeks are celebrated throughout the world, as the greateſt that ever appeared, becauſe there aroſe in thoſe countries, hiſtorians of great genius. Not that the exploits themſelves are always greater than thoſe atchieved in other nations.*

SALLUST.

of

of the claſſics *. But I by no means approve of ſearching for this knowledge in Took's Pantheon. That book, though it diſplays much learning, and has been long and generally received, is ſurely improper for boys. It contains many ideas, and many expreſſions, which may equally corrupt the morals and the taſte of the young ſtudents. I would ſubſtitute in its room, the abridgment of Spence's Polymetis. This, if it includes not ſo many particulars, includes enough, and is written with elegance and delicacy. Dr. King's Hiſtory of the heathen gods is a uſeful book for the purpoſe; but I by no means approve the practice of beſtowing much time in ſuch purſuits. A little of this knowledge is cer-

* Ne ea quidem quæ ſunt a *clarioribus* poetis ficta negligere. *We muſt not overlook even the fictions of the more illuſtrious poets.* QUINTILIAN.

Certè propter poetarum enarrationem, quibus mos eſt ex omni diſciplinarum genere ſua temperare, tenenda eſt fabularum vis, quam unde potiùs petas quam ab Homero, fabularum omnium parente? *Undoubtedly for the ſake of explaining the poets, whoſe cuſtom it is to mix all ſorts of learning in their works, the meaning of fables is to be underſtood, which meaning where would one rather ſeek, than from Homer, the parent of all fables?* ERASMUS.

tainly

tainly neceſſary to throw a proper light on the antient writers; but I would not proceed any farther in purſuit of it, than is indiſpenſably required.

A little chronology will be highly uſeful. It is unavoidably a dull and unentertaining ſtudy *. It will be ſufficient if the pupil is at firſt furniſhed with general ideas in it, and with a knowledge of a few remarkable æras and epochas. Chronological tables abound, and they are in general ſufficiently accurate. They may be referred to as eaſily as an almanack.

It muſt be remembered, that the reaſon why I recommend introductory books only on hiſtorical, mythological, and chronological ſubjects, is, that I am directing the ſtudies of a boy, or a very young man. To a proficient in learning I ſhould recommend, if I preſumed to offer my advice, large and original treatiſes. I might enumerate a great variety of theſe in our own, and in ſeveral modern languages. But the voice of fame, and his own judgment,

* Yet many ſpend their lives about the ſhells and huſks of learning, without ever taſting the ſweetneſs of the kernel and the fruit; difficiles habentes nugas, *making much ado about trifles.*

will

will be ſufficient to direct him in the ſelection *.

* The ſarcaſtic Juvenal cenſures, in the following paſſage, thoſe injudicious parents, who require, in the ſtudent of hiſtory, a knowledge of unimportant particulars. What he ſays was required of maſters in his time, is now often expected from the young ſcholar, as a ſpecimen of his improvement.

—— Sed vos ſævas imponite leges,
Ut præceptori verborum regula conſtet;
Ut legat hiſtorias, auctores noverit omnes,
Tanquam ungues digitoſque ſuos; ut fortè rogatus
Dum petat aut Thermas aut Phœbi Balnea, dicat
Nutricem Anchiſæ, nomen patriamque novercæ
Archemori; dicat quot Aceſtes vixerit annos
Quot Siculus Phrygibus vini donaverit urnas.

I add theſe lines. ——— Exigite, ut ſit
Et PATER ipſius Cœtûs. . . .
Hæc inquit cures; et cum ſe verterit annus.
Accipe, victori populus quod poſtulat, aurum,

But when thou dun'ſt the parents, ſeldom they
Without a ſuit before the tribune pay,
And yet hard laws upon the maſter lay.
Be ſure he knows exactly grammar rules
And all the beſt hiſtorians read in ſchools;
All authors, every poet to an hair;
That, aſked the queſtion he may ſcarce deſpair,
To tell who nurſt Anchiſes, or to name
Archemorus's ſtepmother, and whence ſhe came;
How long Aceſtes lived, what ſtores of wine
He gave to the departing Trojan line;
Bid him, beſides, his daily pains employ
To form the tender manners of the boy;

And

And work him, like a waxen babe, with art,
To perfect ſymmetry in every part;
To be his better parent, to beware
No young obſcenities his ſtrength impair . . .
This be thy taſk; and yet, for all thy pains,
At the year's end expect no greater gains
Than what a Fencer, at a prize, obtains.

DRYDEN.

Whereas: Hoc illud eſt præcipuè in cognitione rerum ſalubre ac frugiferum, omnis te exempli documenta in illuſtri poſita monumento intueri; inde tibi tuæque reipublicæ, quod imitere, capias; inde fœdum inceptu, fœdum exitu, quod vites. *This is the moſt ſalutary and uſeful effect of hiſtory, to be able to ſee examples of every kind placed in a ſtriking point of view, that you may take thence, for yourſelf and for your country, ſomething to imitate, and learn what is baſe in the attempt, and diſgraceful in the iſſue, and therefore to be ſhunned.*

LIVY.

Hiſtory is particularly proper for the ſtudy of young ladies, and ought to be recommended to them in the place of thoſe novels which often lead them to ruin. Mr. Hume very judiciouſly advices the ladies to read hiſtory. The following is a quotation from his Eſſay on this ſubject.

"I remember, I was once deſired by a young beauty, for whom I had ſome paſſion, to ſend her ſome novels and romances, for her amuſement in the country; but was not ſo ungenerous as to take the advantage, which ſuch a courſe of reading might have given me: Being reſolved not to make uſe of poiſoned arms againſt her. I therefore ſent her Plutarch's Lives, aſſuring her, at the ſame time, that there was not a word of truth in them from beginning to end. She peruſed them very attentively, till ſhe came to the Lives of Alexander and Cæſar, whoſe name ſhe had heard of by accident; and then returned me the book, with many reproaches for deceiving her."

HUME.

SECTION XX.

ON LEARNING TO SPEAK OR READ, AND ON REPETITIONS OF AUTHORS.

Nolo exprimi literas putidiùs, nolo obſcurari negligentiùs; nolo verba exilitèr exanimata exire, nolo inflata et quaſi anhelata graviùs. *I would not have the letters affectedly expreſſed, I would not have them careleſsly confuſed; I would not have the words come out faintly, and as if the ſpeaker was out of breath; I would not have them mouthed, and as it were laboured from the lungs with puffing and blowing.* CIC.

Τῶν ἡ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή. HOMER.
Words, ſweet as honey, from his lips diſtilled. POPE.

THERE has long been a juſt complaint that men, whoſe attainments in learning have rendered them highly reſpectable, have not been able to diſplay their knowledge with any great credit to themſelves, or advantage to others, from a defect or a fault in their mode of elocution *.

* They often incur the reproof of Julius Cæſar to a bad reader: "Si cantes, male cantas; ſi legas, cantas." *If you are ſinging, you ſing badly, if you are reading, you really ſing.*

It

It is therefore become a very deſirable object in education to enable boys to ſpeak well *. If the boy is deſigned for the church or the law, it is abſolutely neceſſary. If he is deſigned for no particular profeſſion, yet a clear and manly utterance is a valuable acquiſition. A part of the time ſpent at ſchool ſhould always be devoted to the purſuit of this uſeful and elegant accompliſhment.

The proper mode, then, of purſuing it, is all that claims our preſent examination. I ſhall not enumerate the methods which appear to me wrong and ineffectual; but ſhall preſcribe that which I think moſt conducive to the end in view †.

At

* Sapere et fari, ut poſſit, quæ ſentiat. *To have good ſenſe, and to be able to utter what he thinks.* HOR.

† Under ſpeaking I comprehend reading; and the following appears to me an excellent rule, "Whoever reads a PERFECT OR FINISHED COMPOSITION, whatever be the language, whatever the ſubject, ſhould read it, EVEN IF ALONE, both audibly and diſtinctly. . . .

"A compoſition then like this, ſhould, as I ſaid before, be read both diſtinctly and audibly; with due regard to ſtops and pauſes; with occaſional elevations and depreſſions of the voice, and whatever elſe conſti-

tutes

At the age of thirteen, provided the boy is pretty far advanced in the claſſics, ſufficiently advanced to be able to afford time and attention to other objects, he ſhould enter on the art of ſpeaking. There are many books written on it, and many rules are uſually given to the ſtudent, previouſly to his entrance on the practice. But I adviſe that theſe ſhall not be uſed, if uſed at all, till he ſhall have been a little while accuſtomed to the practice. Natural ſenſe and natural taſte, a good ear *, and well formed organs of ſpeech, under the guidance of a ſkilful living inſtructor, will effectually accompliſh this purpoſe, without any painful attention to dry and unentertaining rules of art; to rules which often give an appearance of difficulty to purſuits which in themſelves are eaſy and pleaſant.

tutes juſt and accurate pronunciation. He who deſpiſing, or neglecting, or knowing nothing of all this, reads a work of ſuch a character, as he would read a ſeſſions paper, will not only miſs many beauties of the ſtile, but will probably miſs (which is worſe) a large proportion of the ſenſe." HARRIS.

* I inſiſt very much on this quality, for eloquence is moſt ſtrictly and properly MUSIC; for Μουσικὴ comprehends poetry and oratory, no leſs than harmonious ſound. Once

Once in every week I adviſe, that ſcholars of the age and qualifications already ſpecified, ſhall rehearſe, in the hearing of all the boys in a ſchool, ſeated in form as auditors, ſome celebrated paſſage from Demoſthenes, Plato, Homer, Cicero, Livy, Virgil, Milton, Shakeſpeare, Pope, or Addiſon *. I wiſh to adhere ſcrupulouſly to theſe original writers, or at leaſt to thoſe among their ſucceſſors whoſe characters are eſtabliſhed. I would, for the ſake of drawing a line not to be paſſed over, admit no authors but theſe; for theſe are fully ſufficient to form the taſte, as well as to furniſh matter for the practice of elocution. And

* When all theſe employments are well conquered, then will the choice hiſtories, heroic poems, and Attic tragedies of ſtatelieſt and moſt regal argument, with all the famous political orations, offer themſelves; which, if they were not ONLY READ, BUT SOME OF THEM GOT BY MEMORY, AND SOLEMNLY pronounced WITH RIGHT ACCENT AND GRACE, AS MIGHT BE TAUGHT, would endue them even with the ſpirit and vigour of Demoſthenes or Cicero, Euripides or Sophocles. MILTON's Tractate.

I diſapprove the practice of ſchool-boys ſpeaking their own declamations; unleſs it be occaſionally, and as an honorary reward for a good compoſition. A fine piece of writing contributes greatly to facilitate a fine utterance.

when once minor authors are admitted as models for the young ſpeaker, there is danger of corrupting his taſte. I know there are numerous writers, beſides thoſe I have mentioned, of great merit. Theſe may be read at a ſubſequent period with great pleaſure and advantage. But I would confine the attention of the ſtudent in ſpeaking, to authors, whether Greek, Latin, or Engliſh, who have obtained the rank of claſſics; eſpecially when he is to commit their paſſages to memory, as in the preſent caſe. I muſt mention, by the way, that the learning by heart the moſt beautiful paſſages of the fineſt authors, is a very great collateral advantage attending the ſtudy of the art of ſpeaking in this method.

The firſt object is, to habituate the ſcholar to ſpeak ſlowly and diſtinctly. By far the greater part of boys have fallen into a careleſs and precipitate manner of articulating their words. Till this fault is removed, no improvement can be made in elegance or expreſſion. A diſtinct enunciation in ſpeaking, reſembles perſpicuity in writing. Without it, there can be no graceful elocution, as without perſpicuity there can be

no

no beauty of ſtyle. Let ſome months be employed in obtaining theſe primary and important points, a ſlow and diſtinct utterance. This of itſelf is a valuable attainment. One of the beſt methods of introducing it, I have found to be a motion of the inſtructor's hand, reſembling the beating of time in muſic, and directing the pauſes of the learner, and the ſlower or quicker progreſs of his pronunciation. I have alſo found, as I doubt not others have likewiſe, that it is very uſeful to inſiſt, that every ſyllable, but eſpecially the laſt*, ſhall clearly, and as it were ſeparately, ſtrike the ear. Boys are apt to drop the laſt ſyllable almoſt entirely. Caution is however neceſſary, to prevent the ſlow and diſtinct manner from degenerating to the heavy and the ſluggiſh. But really this ſeldom happens. Boys of parts are generally too voluble. They oftener want the bridle than the ſpur. During this proceſs,

* SINGULÆ autem cujuſque dictionis SYLLABÆ, præſertim EXTREMÆ, rectè, diſtinctè, et clarè proferantur. *Let every ſyllable of every word, but eſpecially the laſt ſyllables, be properly, diſtinctly, and clearly pronounced.* QUINTILIAN, BUTLER, DUGARD.

all monotony, and, indeed, all diſagreeable tones whatever, muſt be carefully corrected. For if they are ſuffered to grow into a habit, the difficulty of removing them is great indeed; and it is really amazing, how unnatural and diſguſting are the tones of many boys, who have been taught to read by vulgar perſons, without ſubſequent correction.

When a ſlow and diſtinct utterance is obtained, and the tones removed, the graces of elocution will claim the pupil's attention. And here I cannot help remarking, that I have ſeldom ſeen a very graceful manner in boys, who yet have not been without inſtruction in this accompliſhment. Their inſtructors have almoſt univerſally taught them a bold, an affected, and a theatrical manner. They have aimed at ſomething more ſhewy and ſtriking, than the plain, natural, eaſy, diſtinct, and properly modulated ſtyle of pronunciation. The conſequence has been, that hearers of taſte have laughed and pitied.

Modeſty, whatever ſome diſſipated parents may think on the ſubject, is one of the moſt becoming graces of a boy. When he

he ſpeaks in public, it is one of the fineſt rhetorical ornaments that can be uſed. The beſt writers on the ſubject of rhetoric, have preſcribed the appearance of modeſty, even in men. It is not therefore wonderful, that the want of it in boys (and it muſt always be wanting where a theatrical manner is adopted) ſhould give diſguſt. A loud rant, and a violent tone of voice, can never pleaſe in a boy, unleſs, indeed, he is acting a play. But as few boys are ſent to ſchool to be prepared for a theatrical life, I think the theatrical manner ought to be exploded from a ſchool *. The claſſical manner, as I ſhall call it, muſt prevail in every ſeminary devoted to antient learning; for there, if antient learning is properly underſtood, and cultivated, taſte muſt prevail. I wiſh, then, no mode of ſpeaking to be taught and encouraged at a claſſical ſchool, which would not pleaſe an Attic audience.

I think that the greater part of inſtructors inſiſt too much on action. Much action requires a degree of confidence un-

* Plurimum aberit a ſcenico. *Let it be very diſtant from the manner of the ſtage.* QUINT.

becoming in a boy. Yet without that unbecoming confidence, it will be aukward; and if it is aukward, it will render the fineſt ſpeech and the beſt delivery ridiculous. I have been preſent on many public occaſions when boys have ſpoken; and I never yet obſerved above one or two who uſed action, without expoſing themſelves to the deriſion of the audience. Good nature led them to conceal their diſpleaſure from the boys, but it was evident to others. None ſeemed to have approved it but the more illiterate.

It is uſual in many ſchools to act Engliſh plays. The exerciſe may poſſibly improve the boys in utterance, but there are many inconveniencies attending it. The various preparations, and the rehearſals, break in greatly upon the time which ought to be ſpent in claſſical and grammatical ſtudy. Nor is the loſs of time the only evil. The boy's attention becomes engroſſed by his part, which he is to perform before a large and mixed audience. The hope of applauſe, the dreſſes, the ſcenery, all conſpire to captivate his imagination, and to make him loath, in compariſon, his Lexi-

con

con and Grammar. I am not ſure that ſome moral corruption may not ariſe from ſome circumſtances unavoidable in the repreſentation. The theatrical mode of ſpeaking, which has been acquired by it, has ſeldom pleaſed the beſt judges *. Perhaps ſome improvement may ariſe from acting a play of Terence or Sophocles; but I doubt whether a boy will be the better for emulating a ſtroller in a barn.

Neither is it deſirable, that he ſhould acquire that love and habit of declaiming, which may introduce him to ſpouting clubs, or diſputing ſocieties †. If we may believe report, little elſe than infidelity and faction are learned in thoſe ſchools of oratory. Nor can it be ſuppoſed, that elegance of ſtyle, of ſentiment, or of utterance, is often found in ſuch unſelected aſſociations ‡. Having

* Non ab ſcenâ et hiſtrionibus. *Not from the ſtage and the players.* CIC.

† Since this was written, many of theſe ſeminaries of riot, rebellion, and irreligion have been ſuppreſſed by parliamentary authority, to the joy of all men of good ſenſe, good morals, and true patriotiſm.

‡ Nec *eloquentem* quidem efficiunt, ſed *loquacem. They do not render a man a good ſpeaker, but merely a prater.* PETRARCH.

Having rejected the forward, the pompous, and the declamatory ſtyle, I muſt explain what I mean by the claſſical. I mean, then, a clear, a diſtinct, an emphatic, and an elegant utterance without affectation. I confeſs I have not often found ſo pure a ſtyle; but I can conceive it, and I am ſure it would pleaſe and affect a refined audience. To a vulgar and an illiterate audience, vehemence of action, and loudneſs of voice, often appear more truly eloquent, than the graceful oratory of an Athenian.

To ſpeak well, depends more on the corporal endowments, than many other accompliſhments. Whatever learning and judgment the mind may have acquired, yet unleſs nature has formed the organs of

Οἱ δ' αὐτοσχέδιοι τῶν λόγων, πολλῆς εὐχερείας καὶ ῥᾳδιουργίας εἰσὶ πλήρεις. *Theſe* EXTEMPORE *harangues are full of levity and futility.* PLUTARCH.

Malo indiſertam prudentiam quam loquacem ſtultitiam. *I prefer good ſenſe, without the talent of fine ſpeaking, to talkative folly.* CIC.

Loquax magis quam facundus.
A talkative rather than an eloquent man.
Satis eloquentiæ, ſapientiæ parum.
Garrulity enough — but rather too little good ſenſe.
SALLUST.

ſpeech

ſpeech in perfection, and unleſs ſhe has given a conſiderable degree of bodily ſtrength to the ſtudent, he will ſeldom become a diſtinguiſhed ſpeaker. Art and care* may, however, aſſiſt him; and, as I ſaid before, if they enable him to ſpeak ſlowly and diſtinctly, they will have done him great ſervice.

To conſtitute a diſtinguiſhed orator†, Nature muſt have done much more than have furniſhed perfect organs. She muſt have given exquiſite ſenſibility‡. This, with cultivation under an inſtructor who likewiſe poſſeſſes both ſenſibility and perfect organs, will infallibly produce that noble

* Nemo reperitur qui ſit ſtudio nihil conſecutus. *There is no one who has not got ſomething by application.* QUINTILIAN.

† Such an one as Ben Jonſon deſcribes, when he ſays, "His hearers could not cough or look aſide without loſs. HE COMMANDED WHERE HE SPOKE. . . . The fear of every man that heard him was, leſt he ſhould make an end." BEN JONSON'S Diſcoveries.

‡ Omnes voces, ut nervi in fidibus, ita ſonant ut a motu animi quoque ſunt pulſæ. *All the tones of the voice, like the ſtrings of a muſical inſtrument, give a ſound according to the ſtroke received by the emotion of mind.* CIC.

accom-

accompliſhment which has charmed mankind, and occaſioned ſome of the greateſt events in their hiſtory.

I will not cloſe this ſection, without ſeriouſly adviſing all who are deſigned to fill that office, which is inſtituted to inſtruct their fellow-creatures in moral and religious truth, to pay great attention, in their youth, to the art of ſpeaking*. The neglect of it has brought the regularly educated profeſſors of religion into contempt among the lower orders of the people; among thoſe, who, for want of other opportunities, ſtand moſt in need of inſtruction from the pulpit. It has given a great advantage to the ſectaries, and perſons irregularly educated, who ſpare no endeavours to acquire that forcible

* ——— "Whether they l e to ſpeak in parliament "or council, honour and attention would be waiting "on their lips. There would then alſo appear in "PULPITS, other viſages, other geſtures, and ſtuff "otherwiſe wrought, than what we now ſit under, "oft-times to as great a trial of our patience as any "other that they preach to us."

MILTON's Tractate.

But, oratorum vim IMITATUR inanis quædam profluentia loquendi, *The irreſiſtible force of the true orator is imitated by a certain empty and verboſe volubility of talking.*

and

and ſerious kind of delivery, which powerfully affects the devout mind. The conſequence is natural, though lamentable. Conventicles are crowded, and churches deſerted *.

To

* A proper delivery will cauſe an inferior compoſition to produce a deſirable effect on a ſerious and a well-diſpoſed congregation. But a poor manner, as well as poor matter, muſt neceſſarily induce the pariſhioner to wander to other aſſemblies where he can be better inſtructed and pleaſed. Let an impartial obſerver enter many of the churches in the Great City, eſpecially in an afternoon, and he will regret the want of that eloquence, which is able to force an audience. He will ſee the *national* utility of making the art of ſpeaking a part of ſchool-education. Not but that many popular preachers do indeed attempt oratory; but the attempt brings to mind a paſſage in Eraſmus.

Age vero quem tu mihi comædum, quem circulatorem ſpectare malis quàm iſtos in concionibus rhetoricantes omnino ridiculè, ſed tamen SUAVISSIME imitantes ea quæ rhetores de dicendi ratione tradiderunt? Deum immortalem! ut geſticulantur, ut aptè commutant vocem, ut cantillant, ut jactant ſeſe, ut ſubinde alios atque alios vultus induunt, ut omnia clamoribus miſcent! *Now what comedian or mountebank had you rather ſee, than theſe gentlemen flouriſhing away in their ſermons moſt laughably; but yet moſt ſweetly following all the rules laid down by the* LECTURERS ON THE ART OF SPEAKING. *Good God! what geſticulations they make, how aptly they change the tone of their voice; how they ſeem to ſing it, how they throw themſelves about, what*

To thoſe who wiſh to poſſeſs ſome book to direct them in purſuing this art, I will recommend the books commonly in uſe, thoſe of Burgh * and Enfield. I will add, that

what faces they make, what attitudes they aſſume, and how they confound every thing with their vociferation!

I will alſo beg leave to make a remark on the preſent ſtate of the ELOQUENCE OF THE BAR. I am ſorry to obſerve, that it has greatly degenerated from that liberal oratory which immortalized a Cicero, and which was deſigned to defend the cauſe of the fatherleſs and the widow, and to protect the injured, by lending truth the aſſiſtance of abilities. It is now little more than frothy declamation, dictated by the cunning of a knave, and uttered with the bellowing of a bully. Impudence, inhumanity, indelicacy, want of candour, and narrowneſs of mind, mark the modern pleader. The CRUEL AND UNMANLY ADVANTAGE which he takes of his ſituation, to make free with the moſt reſpectable characters, UNPUNISHED, often degrades him below the rank of a ſcholar, a man of common humanity, a Chriſtian, and, WHAT HE THINKS WORSE THAN ALL, A GENTLEMAN. It is remarked of the popular pleaders at the bar, that, with all their bold pretenſions to eloquence, their volubility fails them when they are without their briefs, and when they are unprotected by a court of judicature.

* Mr. Burgh has rendered his ART OF SPEAKING particularly uſeful, by inſerting in the margin, the paſſions and humours which the paſſages he has collected expreſs. But Dr. Enfield's ſpeaker is alſo a very pleaſing and uſeful compilation. I cite the following paſſage,

that ſome parts of Mr. Sheridan's Art of Reading contain valuable hints. But theſe will

paſſage, as a curioſity from a book on the art of ſpeaking which was printed 228 years ago, and does honour to Engliſh literature, if we conſider the ſtate of the times.

" Pronuntiation ſtandeth partly in faſhioning the tongue, and partly in framing the geſture.

" The tongue or voyce is praiſe-worthie, if the utteraunce be audible, ſtrong, and eaſie, and apt to order as wee liſt. Therefore, they that minde to get praiſe in telling their minde in open audience, muſt at the firſt beginning, ſpeake ſomewhat ſoftlie, uſe meete pauſing, and beeying ſomewhat heated, riſe with their voyce, as tyme and cauſe ſhall beſt require. They that have no good voyces by nature, or cannot well utter their wordes, muſt ſeeke for helpe elſewhere. Exerciſe of the bodie, faſtyng, moderation in meate and drinke, gaping wide, or ſingyng plaine ſong, and counterfeyting thoſe that doe ſpeake diſtinctly, helpe muche to have a good deliveraunce. Demoſthenes beyng not able to pronounce the firſt letter of that arte whiche he profeſſed, but woulde ſaie, for Rhetorike, Letolike, uſed to put little ſtones under his tongue, and ſo pronounced, whereby he ſpeake at length ſo plainly, as any man in the woride could doe. Muſicians in Englande have uſed to put gagges in childrens mouthes, that they might pronounce diſtinctly, but now with the loſſe and lacke of muſick, the love alſo is gone of bringing up children to ſpeake plainly. Some there bee that either naturally, or through folly have ſuche evill voyces, and ſuche lacke of utteraunce, and

will effect but little, without a living and really judicious inſtructor, or a natural taſte and genius for elocution.

and ſuche evill geſture, that it muche defaceth all their doynges. One pipes out his wordes ſo ſmall, through defaulte of his winde pipe, that ye would thinke he whiſtled. An other is hoarſe in his throte. An other ſpeakes as though he had plummes in his mouthe. An other ſpeakes in his throte, as though a good ale crumme ſtucke faſt. An other rattles his wordes. An other choppes his wordes. An other ſpeakes, as though his wordes had neede to be heaved out with leavers. An other ſpeakes, as though his wordes ſhould be weighed in a ballance. An other gapes to fetch winde at every thirde woorde. This manne barkes out his Engliſhe Northren like, with I ſaie, and thou lad. An other ſpeakes ſo finely, as though he were brought up in a ladies chamber. As I knewe a prieſt that was as nice as a Nunnes Henne, when he would ſaie maſſe, he would never ſaie Dominus vobiſcum, but Dominus vobicum. Some blowe at their noſtrilles. Some ſighes out their woordes. Some finges their ſentences. Some laughes altogether, when they ſpeake to any bodie. Some gruntes like a hogge. Some cackles like a henne, or a jacke dawe. Some ſpeakes as though they ſhould tell in their ſleeve. Some cries out ſo loude, that they would make a man's eares ake to heare them. Some coughes at every worde. Some hemmes it out. Some ſpittes fire, they talke ſo hottely. Some makes a wrie mouth, and ſo they wreſt out their wordes. Some whines like a pigge. Some ſuppes their wordes up, as a poore man doth his porage. Some noddes their hed at every ſentence.

An

An other winkes with one eye, and ſome with both. This man frouneth alwaies when he ſpeakes. An other lookes ever as though he were madde. Some cannot ſpeake but they muſt goe up and doune, or at the leaſt be ſtyrryng their feete, as though they ſtood in a cockerying boate. An other will plaie with his cappe in his hand, and ſo tell his tale. Some when they ſpeake in a great companie, will looke all one waie, as I knewe a reader in my days who looked in like ſorte when he redde to ſcholers, whom one thought to diſappoint of ſuche his conſtaunt lookes: and therefore againſt the next daie, he painted the Devill with hornes uppon his head, in the ſelf ſame place, where the reader was wont alwaies to looke, the whiche ſtraunge monſter, when the reader ſawe, he was halfe abaſhed, and turned his face another waie. Some pores upon the ground as though they ſought for pinnes. Some ſwelles in the face and fil'es their cheekes full of winde, as though they would blowe out their wordes. Some ſettes forthe their lippes two inches good beyonde their teethe. Some talkes as though their tongue went of pattines. Some ſhewes all their teeth. Some ſpeakes in their teeth altogether. Some lettes their wordes fall in their lippes, ſcant opening them when they ſpeake. There are a thouſand ſuche faultes among men, bothe for their ſpeeche, and alſo for their geſture, the which if in their yong yeres they be not remedied, they will hardly bee forgott when they come to man's ſtate."

WILSON's Arte of Rhetorique.

Some good remarks are prefixed to BURGH's ART OF SPEAKING: but a good living model, with a good ear and voice, will render few rules neceſſary.

SECTION XXI.

ON INSPIRING TASTE.

Every man that underſtandeth Latin, doth not underſtand either greatneſs or delicacy of thought, ſtrength or beauty of expreſſion; and ſome critical heads, ſuch abſolute maſters are they of their paſſions, can bear the raptures and flights of poets with a wonderful command of temper, and be no more affected with the moſt moving ſtrains, than if they were reading the heavieſt piece of their own compoſing.

FELTON.

Per affectationem decoris corrupta ſententia, cùm eo ipſo dedecoretur quo illam voluit author ornare. Hoc fit aut nimio tumore aut nimio cultu. *The ſentence is often ſpoiled by an affectation of beauty, when it is deformed by the very means by which the author meant to adorn it. This ariſes from a too great turgidity, or too much embelliſhment.* DIOMED. Grammat.

TO enter on a metaphyſical diſquiſition on the particular conſtitution of mind which forms that quality which is termed good taſte, is by no means the buſineſs of my treatiſe. All I intend is, to point out, as well as I am able, the methods which contribute to inſpire a young mind with a proper degree of it.

Taſte

Taſte is indiſputably very deſirable in itſelf; but it is the more ſo, as it has an influence on moral virtue. That delicate faculty which is ſenſibly delighted with all that is beautiful and ſublime, and immediately diſguſted with all that is inelegant in compoſition, muſt be affected with ſimilar appearances in the conduct of human life. And I believe it will be found, that perſons poſſeſſed of a truly refined taſte, are commonly humane*, candid, open, and generous.

To read without taſte, is like travelling through a delightful country, without remarking the richneſs and variety of the proſpects. From ſuch an excurſion more fatigue muſt ariſe than pleaſure. Indeed, the claſſics are entirely the objects of taſte, and he who reads them without it, miſſpends his time. Yet I have known many who read Virgil with eaſe, and who yet re-

* What we call claſſical learning is properly termed in Latin HUMANITAS. Quibus ætas puerilis ad humanitatem informari ſolet. *By which the puerile age is uſed to be formed to humanity.* CIC.

The word HUMANITY ſeems indeed to be received in Scotland in the ſame ſenſe.

ceived no other pleaſure from the poem, than that which the ſucceſſion of events afforded. The ſtory was entertaining, but the diction and the ſentiment paſſed unadmired.

But how ſhall we proceed? Is this amiable quality to be ſuperinduced by art, or is it not neceſſary that, like moſt of the finer faculties of the human mind, it ſhould originate in nature? I believe with many others, that all men, not remarkably deficient in intellect, are by nature furniſhed with ſo much of this diſcerning power, as eaſily to admit of valuable improvement. Inſtruction is by no means unneceſſary. Even they who poſſeſs the fineſt natural ſenſibility of literary beauty and deformity, will find their taſte greatly improved by proper cultivation. It is certain, that if, from ſome unfortunate circumſtance, it happens, that a mind endowed with this natural power in a remarkable degree, is confined in a youthful age to bad models or injudicious inſtructors, it will ſcarcely ever arrive at that perfection, of which nature gave it a capacity. Rules, therefore, and precautions, are not only uſeful, but neceſſary.

I ſhall

I ſhall give but one general rule. It is indeed ſufficiently obvious; and it requires leſs to be pointed out, than to be ſtrictly followed. It is, that from the age of nine to nineteen, the pupil be not permitted to read any book whatever, except religious books, Engliſh, French, Latin, or Greek*, which is not univerſally known and allowed to be written according to the moſt approved and claſſical taſte. This rule is proper to be preſcribed on the preſent occaſion, ſince all who are converſant with young ſtudents, are ſenſible how fond they

* The ingenious author of the Origin and Progreſs of Languages has quoted a paſſage from an Edinburgh periodical publication, in which the ſagacious writers tell us, "Upon the whole, Mr. Harris, even in the preſent volume, with all its imperfections, has an ELEVATION OF SENTIMENT that riſes above the ORDINARY REACH OF MERE CLASSICAL SCHOLARS. He may be conſidered as a ſingular exception to a general and well-founded obſervation, that thoſe who have been remarkable for their ſkill in Greek and Latin, have ſeldom diſcovered a GOOD TASTE, or ANY TALENTS, for philoſophical diſquiſition." Lord Monboddo ſhews a proper indignation at ſuch criticiſm. I will take this opportunity of recommending the claſſical parts of Lord Monboddo's work, and eſpecially the third volume, to the reader's attention.

are of reading any traſh, without the leaſt regard to ſtyle or manner, if it affords but entertainment by the gratification of curioſity. At that age the mental, like the corporeal taſte, delights in that improper food, from which it may derive an atrophy, rather than acquire nouriſhment. But when, during ten of the moſt ſuſceptible years, none but the beſt models are preſented to the mental eye, it muſt perceive, and learn to admire, the form of beauty. The buſineſs will, however, be greatly facilitated, if the inſtructor feels the excellences which he reads with his pupil, and poſſeſſes the talent of impreſſing them upon him in a lively and forcible manner. If he is not remarkably happy in ſenſibility, yet if the pupil is ſo, the end will often be accompliſhed; for the beauties of the truly claſſical writer are ſuch, as to make their own way to the feelings of the ſenſible *. Let them but be well underſtood, and kept con-

* Walker, the author of the Treatiſe on Particles, has, I think, well expreſſed the pleaſure a man of taſte feels, even from a PARTICLE inſerted with taſte. "For my own part, ſays he, I have often been ſurpriſed with a raviſhing ſweetneſs in the reading of a piece

conſtantly before him, and the taſte muſt be improved.

Boys ſometimes, from a redundancy of imagination, as well as a deficiency of judgment, are very apt to admire too much the florid ſtyle of compoſition. In their imitation of it, they commonly fall into the turgid and bombaſt. Whenever this appears in a theme, or copy of verſes, let ſome paſſage be read on a ſimilar ſubject, if it can be found, from the works of a Pope, an Addiſon, or any other juſtly admired writer. They will ſoon ſee the deformity of their own ſtyle, when contraſted with theirs. But care ſhould be taken, that the boy is not diſcouraged *; for his fault is the ebullition of genius. A dull boy cannot riſe to ſo elevated an error.

piece of Latin, ſo that I have hung and dwelt upon it like a bee upon a flower, and could not readily get away from it; and when I have come to examine the cauſe of that ſurpriſe, I have found nothing but what lay in the fineneſs and artfulneſs of the compoſure, or elſe in the ſignificancy and elegancy of the particles, which ſparkled up and down therein, like ſpangles of ſilver in a ſilken contexture."

* Par parlare bene biſogna parlare mal. *In order to expreſs one's ſelf well, it is neceſſary to expreſs one's ſelf ill* AT FIRST. ADAG. ITAL.

Let the pupils, if it is poſſible, be led to a noble ſimplicity in manner, dreſs *, and ſentiment, as well as criticiſm and compoſition. Let them be taught, that though falſe and glaring ornaments, in all theſe, may attract momentary and ſuperficial admiration, yet that valuable and permanent gracefulneſs is the reſult of an adherence to truth and nature.

Falſe and affected taſte involves its poſſeſſor in ruin or in ridicule. But true taſte, the reſult of fine feelings and a cultivated underſtanding, opens the ſource of a thouſand pleaſures unknown to the vulgar, and adds the laſt poliſh and moſt brilliant luſtre to the human intellect. Study without taſte,

* Illam quicquid agit, quoque veſtigia flectit
Componit furtim ſubſequiturque decor;
Seu ſolvit crines, fuſis decet eſſe capillis
Seu compſit, comptis eſt veneranda comis.
Urit ſeu Tyriâ voluit procedere pallâ,
Urit ſeu niveâ candida veſte venit.
Talis in æterno felix Vertumnus Olympo
Mille habet ornatus, mille DECENTER habet.
TIBUL. Lib. 4. Eleg. 2.

To GRACE, the offspring of Taſte, we may ſay,
Et parum comis ſine te juventus
Mercuriuſque. HOR.

is

is often irkſome labour; with taſte, it confers a happineſs * beyond the reach of fortune,

* Many authorities might be cited to evince the beneficial effect of good taſte on the morals, and conſequently on happineſs. I will tranſcribe that of Lord Kaims, in his Elements of Criticiſm.

" A juſt taſte in the fine arts, derived from rational principles, is a fine preparation for acting in the ſocial ſtate with dignity and propriety. . . . . A juſt taſte in the fine arts, by ſweetening and harmonizing the temper, is a ſtrong antidote to the turbulence of paſſion. . . . Elegance of taſte procures to a man ſo much enjoyment at home, or eaſily within reach, that, in order to be occupied, he is, in youth, under no temptation to precipitate into hunting, gaming, drinking; nor, in middle age, to deliver himſelf over to ambition; nor, in old age, to avarice. A juſt reliſh of what is beautiful, proper, elegant, and ornamental, in writing or painting, in architecture or gardening, is a fine preparation for diſcerning what is beautiful, juſt, elegant, or magnanimous in character or behaviour."

But after all that is ſaid in praiſe of taſte, we muſt place it in a ſubordinate rank to *good ſenſe*, and a power and habit of *juſt reaſoning*. On theſe, indeed, true taſte depends. Taſte unſupported by good ſenſe becomes *faſtidiouſneſs*; a quality of weak and vain minds. It is derived from affectation, effeminacy, and inſolence, and it commonly renders its poſſeſſor unhappy and ridiculous. It is the parent of falſe *connoiſſeurſhip*, and of every ſpecies of foppery and unmanly refinement.

If taſte and claſſical learning were only ſo far uſeful as they afford an opportunity of finding employment

tune, and ſuperior to the ordinary condition of humanity *.

for all hours, and deliver the rich from the miſery of not knowing what to do, and of running into vice for employment, they would be very valuable. Books are the moſt convenient paſtime, conſidered only as ſuch. They are eaſily procured, and they are capable of being uſed at all ſeaſons and under all circumſtances. The chief advantage of a good education, ſays Ariſtotle, is to teach us how to employ our leiſure.

See LORD MONBODDO's 3d Vol. of the Origin and Progreſs of Language.

* The following is Voſſius's explanation of the epithet LIBERAL, as it is uſed when we apply it to arts, knowledge, or education.

Liberæ, quia non modò liberis dignæ, ſed animum etiam liberent vitiis. Sapere enim docent; quod verè eſt liberum eſſe, et ab tyrannide affectuum immunem, SOLI NUMINI, et ANIMÆ ſuæ, ac PUBLICO BONO mancipatum; qualis mancipatus ipſiſſima eſt hominis libertas. *Liberal, not only becauſe they are worthy liberal men, but they liberate the mind from vices. For they teach to think; which is, in the trueſt ſenſe, to be liberal, to be free from the tyranny of the paſſions, in a ſtate of ſervitude* TO THE DEITY ONLY, ONE'S OWN SOUL, AND THE PUBLIC GOOD, WHICH SERVICE IS PERFECT FREEDOM. VOSSIUS.

SECTION XXII.

ON THE STUDY OF POETRY IN GENERAL.

Hiſtoriam lectio prudentes efficit; POETARUM, ingenioſos. *Reading hiſtory makes men prudent: reading poetry makes them ingenious.* Lord BACON.

Ingenuas, didiciſſe FIDELITER * artes
Emollit mores.——
Aſperitatis et invidiæ corrector et iræ.

To have learned the liberal arts FAITHFULLY, *ſoftens the manners, and operates as a fine corrector of ill-nature, envy, and anger.* OVID. HOR.

MANY parents conſider a turn for poetry in their children, as a miſfortune †. They are of opinion, that it will render

* The emphaſis muſt be laid on FIDELITER.

† Dull people, though they do not comprehend men of genius, are afraid of them, and naturally unite againſt them. Dr. GREGORY.

Perſons of this ſort generally quote an aphoriſm of plebeian wiſdom upon the occaſion; as, THE GREATEST CLERKS ARE NOT THE WISEST MEN; which, though it gives dunces comfort, is not always true; they may not perhaps have that kind of wiſdom which is properly called CUNNING; they may not know ſo well as others to make a good bargain; they may not be

render them averſe from all the ſerious occupations* of life, and ſubject them to the deluſions of the imagination. If a boy is to be fixed in a laborious or mercantile employment, their opinion and apprehenſions are certainly well founded; but the truth is, the boy of a poetical turn ſhould not be deſtined to ſuch employment, unleſs peculiar circumſtances of convenience and advantage make it neceſſary. He ſhould be trained to one of the profeſſions, in which his taſte and genius will always give him an honourable diſtinc-

be KNOWING ONES, according to a vulgar and cant phraſe; but they will be wiſe, in the proper ſenſe of the word; they will be amiable, happy in themſelves, and a bleſſing to others. They will at the ſame time have their faults and weakneſſes like other men, and theſe will be more taken notice of in them, and furniſh delicious food for calumny.

* That is, from the arts of acquiring money. For the votaries of Plutus chiefly entertain the above opinion.

Omnes hi metuunt verſus; odêre poetas. HOR.
All theſe are afraid of a poem, and hate a poet. Yet
Rape, congere, aufer, poſſide;—relinquendum eſt.
Snatch, heap up, carry away, take poſſeſſion;—you muſt leave it all. SENECA.

tion,

tion, or at leaſt ſupply him with the pureſt of pleaſures *.

To the boy whoſe lot will be to poſſeſs a fortune, which his friends wiſh him to adorn, and to him who is deſigned for a profeſſion, I ſtrongly recommend the cultivation of a poetical turn, if he really poſſeſſes it †. Though he ſhould never arrive at any very diſtinguiſhed eminence in poetical compoſition, yet the attempt, while he is at ſchool, will add an elegance to his mind, and will naturally lead him to give

* Mr. Locke, in diſſuading from poetry, ſays, "It is very ſeldom ſeen, that any one diſcovers mines of gold or ſilver in Parnaſſus." I hope Mr. Locke would not inſinuate, that gold and ſilver are the firſt objects of purſuit. Such an idea is not only unpoetical, but unphiloſophical.

"Mr. Locke," ſays Rollin, "has ſome particular ſentiments which I would not always adopt. Beſides, I queſtion whether he was well-ſkilled in the Greek tongue, and in the ſtudy of the belles lettres: at leaſt, he ſeems not to ſet the value upon them they deſerve."

† If he have a poetic vein, 'tis to me the STRANGEST THING IN THE WORLD, that the father ſhould deſire or ſuffer it to be CHERISHED OR IMPROVED. Methinks the parents ſhould labour to have it STIFLED AND SUPPRESSED as much as may be.

LOCKE.

a cloſer

a cloſer attention to the beauties of the claſſical poets. It will not be a painful taſk. It will be his moſt delightful amuſement. It will give him ſpirits to purſue with ardour the leſs entertaining objects of a ſtudent's purſuit. Poetry is one of the ſweeteſt relaxations of a learned life.

But the mode of purſuing the ſtudy of poetry, received in ſome ſchools, is certainly abſurd and inefficacious. It is uſual to place in the boy's hands ſome ſuperficial treatiſe, entitled the Art of Poetry. This puzzles him with rules which he hardly underſtands, and preſents him with a train of dry and unentertaining ideas, which, if they do not give him a diſreliſh for his purſuit, employ his time and attention in an uſeleſs courſe of reading. What can be expected when a youthful genius is put under the guidance of ſuch critics as Byſhe and Gildon?

The moſt ſucceſsful method, I ſhould imagine to be the following: Let a living inſtructor, of taſte and judgment, ſelect proper paſſages from the moſt approved poets, and read them at firſt with the pupil. After this preparatory diſcipline, which

need not be continued long, let the works of Milton, Shakeſpeare, and Pope be given to the ſtudent. He will improve himſelf by reading them, more than by any inſtructor with the moſt learned precepts. No other reſtraint is neceſſary, than to confine his attention for a conſiderable time to theſe great poets. My reaſon for confining his attention to the great original authors, is a full conviction, that many a fine genius is lowered and ſpoiled, by attending to the little and trifling compoſitions which are to be found in abundance in many of our modern miſcellanies *.

The Mediocres Poetæ, or the Poetaſters, muſt by no means be read, while the judgment is immature. The young mind is prone to imitate bad morals in literature, as well as in life. The faireſt forms of things muſt be preſented to the eye of imi-

* He muſt write alſo as well as read; erit in CARMINE, in oratione liberâ, in omni argumenti genere diligenter exercendus. *He muſt be diligently exerciſed in the* COMPOSITION OF VERSE, *of proſe, of every kind of writing.* ERASMUS.

tative

tative genius, and a veil drawn over deformity *.

* One principal argument for initiating boys in poetical ſtudies, is, that it will enable them the better to taſte the delicacies of poetical compoſition, and conſequently to partake of a pure and noble pleaſure in great perfection. For, as Cicero obſerves, Quam multa vident pictores in umbris et in eminentia, quæ nos non videmus; quam multa, quæ nos fugiunt, in cantu exaudiunt in eo genere *exercitati*. *How many beauties do the painters ſee in light and ſhade, which we do not! how many charms in a piece of muſic, which eſcape us, do they hear who are exerciſed in the art!*

ACAD. QUÆST.

Excluſively of all regard to intereſt, and of preparation for the exerciſe of any art or profeſſion, a taſte for pleaſing books is ſurely eligible, if it were only for the ſake of enabling an INGENUOUS man to paſs his days innocently, calmly, and pleaſurably. The pleaſures of letters are certainly great to thoſe who have been early devoted to them, and they are of all others the eaſieſt to be obtained. For with reſpect to books we may ſay, Horum nemo non vacabit, nemo non venientem ad ſe beatiorem, amantioremque ſui demittit. . . . Nocte conveniri et interdiu ab omnibus poſſunt. . . . Nullius ex his ſermo periculoſus erit, nullius ſumptuoſa obſervatio . . . feres ex his quidquid voles, . . . quæ illum fælicitas, quam pulchra ſenectus manet, qui ſe in horum clientelam contulit? habebit cum quibus de minimis maximiſque rebus deliberet, quos de ſe quotidiè conſulat, a quibus audiat verum ſine contumeliâ, laudetur ſine adulatione, ad quorum ſe ſimilitudinem effingat. *Theſe are friends, no one of whom ever denies himſelf to him*

him who calls upon him, no one takes leave of his viſitor till he has rendered him happier and more pleaſed with himſelf. The converſation of no one of theſe is dangerous, neither is the reſpect to be paid to him attended with expence. You may take what you will from them. What happineſs, what a glorious old age awaits him who has placed himſelf under the protection of ſuch friends! He will have thoſe whom he may conſult on the moſt important and the moſt trifling matters, whoſe advice he may daily aſk concerning himſelf, from whom he may hear the truth without inſult, praiſe without adulation, and to whoſe ſimilitude he may conform himſelf. SENECA.

" Adoleſcentes NOBILISSIMI—vos enim, vos mea jam compellabit oratio—dici non poteſt, ea ſtudia—quanto olim vobis et ornamento et auxilio futura ſint, cum vos et generis veſtri nobilitas et veſtra virtus ad reipub. gubernacula admoverit.——Etenim quibus artibus civitates præcipuè conſervantur, pietate, juſtitiâ, fortitudine, imprimìſque prudentia, earum ſunt omnium artium quaſi ſemina literarum prodita monumentis. Neque verò hæc ità a me dicuntur, ut contendam, niſi literis eruditum civem patriæ utilem eſſe neminem poſſe; ſed hoc dico, NISI LITERIS EXCULTI SINT II, QUI, VELUT IN REIPUB. PUPPI SEDENTES, CLAVUM TENENT, MULTIS EOS MUNERIS SUI, IISQUE PRÆCIPUIS PARTIBUS NECESSARIÒ DEFUTUROS. *Ye* NOBLE *youth—it can ſcarce be expreſſed how much theſe ſtudies will ſerve and adorn you, when your illuſtrious birth and your own merit ſhall call you to take a ſhare in government. For the ſeeds of piety, juſtice, fortitude, and particularly of political ſkill, by which ſtates are principally preſerved, are to be received from books. I do not ſay that none but a ſcholar can be a uſeful citizen; but this I ſay, that unleſs they who are at the helm, are* ADORNED WITH LETTERS, *they muſt be wanting in many and important parts of their duty.*

MURETUS.

SECTION XXIII.

ON INSPIRING A LOVE OF LETTERS, AND THE AMBITION OF OBTAINING A LITERARY CHARACTER.

Macti eſte animo et virtute, juvenes, quibus jucunda induſtria eſt, odioſa ceſſatio; quibus labori, quies; labor, quieti; qui tum demum vitâ ac ſpiritu frui vobis videmini, cum in literis tempus omne conſumitis. *Go on in your career of virtue and ſpirit, ye generous youth, to whom induſtry is pleaſant, and inaction a pain; to whom reſt appears as labour, and labour as reſt, who then only ſeem to enjoy life, when ye are able to ſpend all your time in letters.* MURETUS.

THEY who have arrived at any very eminent degree of excellence in the practice of an art or profeſſion, have commonly been actuated by a ſpecies of enthuſiaſm in their purſuit of it*. They have

* "Obſerve that learned man who ſtudies till the life-blood ſeems to have quitted his cheeks; is he impelled by any ſenſual pleaſure? Is it the hope of gain makes him read ſo much? Very far from it. On the contrary, he too frequently ſtudies at the expence both of his health and fortune. The inward ſatisfaction he feels in contemplating on the truths he diſcovers, and, if you will have it ſo, the deſire of fame, are the motives which animate and ſupport him."

Father GERDIL.

kept

kept one object in view, amidſt all the viciſſitudes of time and fortune. Such, indeed, is the condition of human affairs, that ſcarcely any great improvement is to be attained, unleſs it hold one of the firſt places in the heart*, and be long and laboriouſly purſued. Inſtances often appear of extraordinary performances in the literary world, without much apparent application. But they are more frequently talked of, than found to exiſt. Who, indeed, can tell what degree of labour paſſes in the mind of another? A writer, for inſtance, may not confine himſelf to the retirement of his library, but apparently unite in the amuſements and employments of mankind, while he is compoſing a work of learning and genius. We ſee his perſon among the haunts of men, but we cannot ſee how his mind is engaged. His powers of invention are all in exerciſe on the choſen topic; and while he appears an idler, he ſtudies more effectually than he who always reads, and

* Unleſs it is purſued *con amore* with affection, and with

Impetus ille ſacer, qui vatum pectora nutrit.
The ſacred frenzy of a poet's breaſt. OVID.

never thinks. Many an one who has wiſhed to avoid the imputation of a laborious plodder, has devoted the night to ſtudy, and the day to diſſipation.

This at leaſt will be undiſputed. We all ſucceed beſt in the ſtudies which we love. One of the firſt objects, then, of a parent and an inſtructor, muſt be, to cauſe in a child ſuch an aſſociation of ideas as ſhall connect pleaſures, honours, and rewards, with the idea of that purſuit which is to be the purſuit of life*. This end may be eaſily obtained,

* He muſt ſhew that he is not one of thoſe who "cenſent ſtudendum eſt ut vivamus molliter . . qui non perpendunt quam ſpecioſa, quam cœleſtis, quam divina, quædam res ſit, MENS ORNATA DISCIPLINIS VARIIS. Ego ſanè non video, quid hæc hominum monſtra quæ corpus grande circumferunt, vel ægrè trahunt potius, a bobus diſtent, niſi quòd loquantur, non mugiant; facies ſtupida, aſpectus hebes, craſſa labra, ſemper terram et pabula ſpectant, venter ingens, quem quater aut quinquies quotidie replent . . . . Agite ergo, nobilior propago juventutis, quibus corpus omne ardore tremit; agite, inquam, animi noſtri pulchritudinem quæramus, hujus decore gloriemur, atque contra brevitatem ævi, memoriam noſtri quam maximè longam efficere conemur." *Who think the firſt object in ſtudy ſhould be to live luxurioufly—who conſider not how beautiful, how heavenly, how divine a thing*

obtained, if the ſuperintendant of the child repreſents the object in its faireſt form, and at the ſame time vigilantly takes care, leſt the impreſſion, once received, be effaced by

thing is a mind embelliſhed with a variety of learning. I indeed do not ſee how theſe monſters of men, who carry about a great body, or rather drag it along with difficulty, differ from oxen, unleſs it be that they talk and do not low like an ox. Their face is ſtupid, their aſpect dull, their lips thick, they are always looking on the earth and on their provender, their belly is of a vaſt ſize, and they fill it four or five times every day. . . . Come on, then, ye noble race of youth, whoſe whole body trembles with warm ſenſibility; come on, I ſay, let us ſeek the beauty of the mind, let us boaſt of the graces of this, and to compenſate the ſhortneſs of life, let us endeavour to render the remembrance of us as durable as poſſible. JOACH. FORT. RINGEL.

This extraordinary author has written a very warm exhortation to ſtudy, not without ſome puerilities, mixed with good obſervations.

"But here, ſays Milton, the main ſkill and groundwork will be, to temper them with ſuch lectures and explanations upon every opportunity, as may lead and draw them in WILLING OBEDIENCE, enflamed with a ſtudy of learning, and the admiration of virtue; ſtirred up with high hopes of living to be MEN, and worthy patriots, DEAR TO GOD, and famous to all ages.

MILTON's Tractate.

". . Infuſing into their young breaſts ſuch an ingenuous and noble ardour, as would not fail to make many of them renowned and matchleſs men. Idem.

the company of ſervants, or of any ignorant aſſociates. The child is deſigned to ſupport the character of the ſcholar and the gentleman, whatever may be his engagements in ſocial life. Never let his book be ſpoken of, ſo as to convey the leaſt idea of diſagreeable labour. Let it be repreſented as the ſource of amuſement, fame, profit, and of every thing deſirable. It muſt be owned, great judgment and attention, much knowledge of the emotions of the human heart, conſtant vigilance, unwearied patience, and a natural talent for the buſineſs, are required to regulate the mind of a child at that very early period when ideas firſt ruſh into the ſenſorium. All theſe qualities are required in a greater degree than they are often found. Wrong aſſociations are therefore formed, and it becomes a great part of the care of the preceptor to remedy in future what it could not prevent.

At the age of ten or twelve, the taſk may be more eaſy. The mind is then not merely paſſive. It can co-operate voluntarily with its inſtructor, in rejecting, according to the dictates of judgment, all improper

per aſſociations of ideas, and in ſelecting all ſuch as are to be deſired. At that time then, if it cannot be accompliſhed before, I wiſh the pupil to be impreſſed with every idea which can render an eminence in literature amiable and honourable.

In the firſt place, let him feel his chief pleaſures ariſing from his little performances in letters, whatever they may be *. When he does well, let him be careſſed and rewarded; not only by his tutor or maſter, but by all who have any intercourſe with him †; by his mother, by his ſiſters, and even by his aunts and grandmothers. If he is ingenuous enough to be ſenſibly touched with praiſe, the buſineſs is half completed. The parent may congratulate himſelf. He has nothing to do, but to beſtow it with judgment. The pupil's little heart will expand and exult to receive it, and all his faculties will ſtretch themſelves to deſerve it.

* Studio fallente laborem.
The love of the purſuit beguiling all the labour of it.
HOR.

† Spem ſucceſſus alit; poſſunt quia poſſe videntur.
Succeſs nouriſhes hope; they are able, becauſe they think themſelves able. VIRG.

The converſation which paſſes in his preſence, ſhould commonly be on the ſubject of great literary characters. They ſhould be ſpoken of with the higheſt veneration. None of their imperfections, and none of thoſe calumnies which envy invents, and which derogate from dignity, ſhould be even mentioned. On the other hand, a proper contempt, or at leaſt neglect, ſhould be ſhewn to thoſe profeſſed wits and philoſophers, who, though they do not want their admirers, are ignorant as well as immoral. The boy ſhould be taught by common converſation, not by formal precept only, to conſider greatneſs of mind as the only true grandeur; and the poſſeſſion of knowledge, as the moſt ornamental accompliſhment. Not only the father, but the females of a family, if they have judgment enough for the purpoſe, muſt concur in impreſſing on the young mind ideas of literary excellence. It too often unfortunately happens, that, without intending the injury, they undo all the labour of an aſſiduous inſtructor. An attention to cards, to dreſs, to faſhion, to thoſe ſcenes which perſons engaged with the world cannot eaſily avoid,

avoid, will not only obliterate from the puerile mind all virtuous and desirable ideas, but will often render it incapable of their future reception. If the idea of excellence, applause, and happiness, is associated with vanity in the infantine age, vanity will be pursued in manhood *.

Another excellent method of inspiring the pupil with an emulation to excel in letters,

* The early association of ideas is of the most important consequence in every part of education, whether moral, religious, or literary. To what do we owe the number of those who, with perverted ambition, and with a degree of ardour which would lead to high excellence in learning and virtue, labour to attain the character of infidels, debauchees, men of vicious pleasure, and excess in all that is ruinous, ridiculous, forbidden by decency and reason, and the laws of God and man? We owe it to the association of such a character with the idea of spirit and distinction, and to the association of the virtuous and the regular character with the idea of a poor spirit and weakness; we owe it to an association of the idea of unerring excellence with those who possess hereditary titles, honours, riches, and who often make themselves distinguished by no other personal qualities than infidelity, debauchery, excess, and brutality. Man commonly conforms his general character to that which he deems most excellent. But his idea of excellence is for the most part erroneous from wrong associations, formed in the boyish age, by seeing vanity and vice TRIUMPH over the MODESTY of VIRTUE.

is to accuſtom him to read Biography. I need not add, that the lives of men of learning ſhould be ſelected for this purpoſe. The lives of our great poets, divines, hiſtorians, writers of every denomination, ſhould be frequently in his hands *. The eulogia which are uſually paſſed on them, and which they deſerve, will fire a young

* I would not wiſh a boy to acquire an EXCLUSIVE love of the more trifling purſuits of learning, which many pride themſelves upon, though they are but little conducive to MENTAL IMPROVEMENT. I mean ſome PARTS OF VIRTUE, a ſmattering of BOTANY, PLAYING TRICKS WITH AN ELECTRICAL APPARATUS, &c. &c. For a boy may be very FOND of coins, ſhells, moths or moſſes, and be able to whirl a glaſs globe, and to tell the GOTHIC NAMES of a few plants, to the admiration of the ignorant, and at the ſame time poſſeſs a mind very ILLIBERAL and UNENLIGHTENED. Let theſe things be attended to AFTERWARDS, AND SERIOUSLY. But they will not ſupply the place of a CLASSICAL FOUNDATION. Many vain perſons ſhine among the illiterate, merely by poſſeſſing an ELECTRICAL MACHINE, or getting by rote a few words in Linnæus. Theſe perſons might properly be ranked among thoſe whom Weſt deſcribes thus:

Who aye PRETENDING LOVE OF SCIENCE fair,
And generous purpoſe to adorn the breaſt
With LIBERAL ARTS, to virtue's court repair,
Yet nought but tunes and NAMES and coins away do bear.

mind

mind with an ardent deſire to tread in their footſteps.

If the boy can be introduced at a proper age to the company of ſome celebrated literary character, it will greatly contribute to raiſe and ſuſtain this deſirable emulation. He ſhould be taught to wiſh for the honour of ſuch an interview, and to look upon any notice taken of him by ſuch a perſon, as a noble diſtinction. At the revival of learning, it is amazing with what eagerneſs even the ſight of a man of eminent learning was ſought for by the ſtudious. They ran in crowds from great diſtances to meet him; and any attention paid by him to an individual, conferred an enviable happineſs. The conſequence was, that the youth who were devoted to learning, purſued it with a vigour and perſeverance which aſtoniſhes the preſent age of indolence. It was the honour and the reſpect, in which the perſons of eminent ſcholars were held, which diffuſed a generous ardour in the purſuit of letters, and produced ſtupendous effects. When that honour and reſpect is excluſively paid to rank and opulence, however ignorant and undeſerving, it is no wonder

that the liberal purſuits are found to languiſh. When honour is engroſſed by unworthy grandeur, and preferment by family and parliamentary intereſt, there is nothing to recommend a laborious attention to learning but its own charms, which however great, are valuable only to a few, compared with the maſs of mankind.

After the important point is gained, of making the pupil feel the love of letters, and an ambition for literary fame, improvement is ſecured. He will make his own way, even under diſadvantages *; but with encouragements, aſſiſtances, and opportunities, he can ſcarcely fail of arriving at, what few reach, diſtinguiſhed excellence.

* Of the politeſt and beſt writers of antiquity, ſeveral were ſlaves, or the immediate deſcendants of ſlaves. But all the difficulties occaſioned by their low birth, mean fortune, want of friends, and defective education, were ſurmounted by their *love of letters*, and that generous ſpirit, which recites,

Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Still to be firſt, and riſe above the reſt.

——Stimulos dedit æmula virtus;
Nec quemquam jam ferre poteſt Cæſarve priorem
Pompeieuſve parem.
'Twas emulative virtue ſpurred them on;
Cæſar no longer a ſuperior brooks,
And Pompey ſcorns an equal. LUCAN.

SECTION XXIV.

ON THE NECESSITY OF INDUSTRY EVEN TO GENIUS.

Οὐ γὰρ ἂν φαίης ἀπροσδεῆ τὸν ΣΥΝΕΤΟΝ εἶναι τῆς ΤΕΧΝΗΣ καὶ ΔΙΔΑΣΚΑΛΙΑΣ, ὧν ἀγνοεῖ.

For ſurely you cannot ſay, that even a genius ſtands not in need of art and inſtruction in things of which he is uninformed. LUCIAN.

Προῖκα οὐδὲν γίνεται.

Nothing is to be had for nothing. ARRIAN. Epiſt.

FROM the revival of learning to the preſent day, every thing has been produced that labour and ingenuity can invent, to facilitate the acquiſition of knowledge. But notwithſtanding all the Introductions, the Compendia*, the Synopſes, the Tranſlations, the Annotations, and the Interpretations, I muſt aſſure the ſtudent, that induſtry, great and perſevering induſtry †,

* Compendia diſpendiora; as they have been juſtly called.

† I repeat this truth often; for

Nunquam nimis dicitur, quod nunquam ſatis dicitur.

That is never ſaid too often which can never be ſaid often enough. SENECA.

Διὰ τὸ καλὸν ῥηθὲν οὐδὲν βλάπτει.

There is no harm done, if what is well ſaid is twice ſaid. PLATO.

is

is abſolutely neceſſary to ſecure any very valuable and diſtinguiſhed improvement. Superficial qualifications are indeed obtained at an eaſy price of time and labour; but ſuperficial qualifications confer neither honour, emolument, nor ſatisfaction.

The pupil may be introduced, by the judgment and the liberality of his parents, to the beſt ſchools, the beſt tutors, the beſt books; and his parents may be led to expect, from ſuch advantages alone, extraordinary advancement. But theſe things are all extraneous. The mind of the pupil muſt be accuſtomed to ſubmit to labour; ſometimes to painful labour *. The poor and ſolitary ſtudent, who has never enjoyed any of theſe advantages, but in the ordinary manner, will, by his own application, emerge to merit, fame, and fortune; while the indolent, who has been taught to lean

* Nobody will ſay that Demoſthenes was not poſſeſſed of genius. But Demoſthenes wrote over with his own hand all Thucydides eight times, and learned a great part of him by heart. Cicero was equally laborious. And there is this comfort, that Quodcunque imperavit ſibi animus obtinuit. *Whatever taſk the mind hath ſet itſelf, it hath obtained its purpoſe.*

SENECA.

on

on the ſupports which opulence ſupplies, will ſink into inſignificance. His mind will have contracted habits of inactivity, and inactivity cauſes imbecility. I repeat, that the firſt great object is to induce the mind to work within itſelf, to think long and patiently on the ſame ſubject, and to compoſe in various ſtyles, and in various metres *. It muſt be led not only to bear, but to ſeek occaſional ſolitude. If it is early habituated to all theſe exerciſes, it will finds its chief pleaſure in them; for the energies of the mind affect it with the fineſt feelings.

But is induſtry, ſuch induſtry as I require, neceſſary to genius †? The idea, that

* Human nature loves its own productions. To give boys a love of learning, let them produce ſomething of their own. Quicquid ſcripſere beati. *Pleaſed with whate'er they write.* The exertion required in compoſition often gives ſpirits and enlivens ſtudy.

Φιλαυτοι πάντες, καὶ τὰ αὐτῶν ἀναγκη ἡδέα εἶναι πᾶσιν.

All are lovers of themſelves, and their own cannot but be ſweet to all. ARISTOT.

† O tu, quiſquis es, cui ignea vis in pectore exarſit, cui flamma in præcordiis micat, procul, procul abſint mollia, lenia, facilia, blanda, quæ animi impetum extinguere ſolent. *O thou, whoſoever thou art, in whoſe boſom the fire of genius has been kindled, in whoſe inward*

that it is not neceſſary, is productive of the greateſt evils *. We often form a wrong judgment in determining who is, and who is

ward parts, the flame burns clear, far, far diſtant from thee, be all that is effeminate, ſoft, eaſy, ſoothing, all which uſually damps the impetuous ardour of the mind!

JOACH. FORT. RINGEL,

* When the Roman hiſtorians deſcribe an EXTRAORDINARY MAN, ſays the learned Kennet, this always enters into his character as an eſſential part of it: He was, ſay they, INCREDIBILI INDUSTRIA, DILIGENTIA SINGULARI, *of incredible induſtry, of remarkable application.* SALLUST.

They had not the fooliſh vanity of wiſhing to appear clever without pains, nor did they think that DULNESS only was capable of LABOUR; an opinion to which we owe much forward conceit, much levity, ignorance and miſery.

Sir Joſhua Reynolds, who, by the force of genius and application, has arrived at diſtinguiſhed excellence in an art very intimately connected with all claſſical purſuits, and whoſe opinion, therefore, deſerves our attention, has reprobated the common pretenſions to excellence, by the force of what is arrogantly called native genius, unaſſiſted by induſtry. I believe all who really excel in any art or profeſſion will coincide with his opinions in the following paſſage. "Invention is one of the great marks of genius; but if we conſult experience, we ſhall find, that it is by being converſant with the inventions of others, that we learn to invent, as by reading the thoughts of others, we learn to think.

"Whoever

is not, endowed with this noble privilege. A boy who appears lively and talkative, is often ſuppoſed by his parents to be a genius.

"Whoever has ſo far formed his taſte, as to be able to reliſh and feel the beauties of the great maſters, has gone a great way in his ſtudy; for, merely from a conſciouſneſs of this reliſh of the right, the mind ſwells with an inward pride, and is almoſt as powerfully affected, as if it had itſelf produced what it admires. Our hearts, frequently warmed in this manner by the contact of thoſe whom we wiſh to reſemble, will undoubtedly catch ſomething of their way of thinking, and we ſhall receive in our own boſoms, ſome radiation at leaſt of their fire and ſplendour. That diſpoſition, which is ſo ſtrong in children, ſtill continues with us, of catching involuntarily the general air and manner of thoſe with whom we are moſt converſant; with this difference only, that a young mind is naturally pliable and imitative; but in a more advanced ſtate it grows rigid, and muſt be warmed and ſoftened, before it will receive a deep impreſſion.

"From theſe conſiderations, which a little of your reflection will carry a great way farther, it appears of what great conſequence it is, that our minds ſhould be habituated to the contemplation of excellence, and that, far from being contented to make ſuch habits, we ſhould, to the laſt moment of our lives, continue a ſettled intercourſe with all the true examples of grandeur. Their inventions are not only the food of our infancy, but the ſubſtance which ſupplies the fulleſt maturity of our vigour.

"The

nius. He is ſuffered to be idle, for he is a genius; and genius is only injured by application. Now it uſually happens, that the

" The mind is but a barren ſoil; is a ſoil ſoon exhauſted, and will produce no crop, or only one, UNLESS IT BE CONTINUALLY FERTILIZED AND ENRICHED WITH FOREIGN MATTER.

" When we have had continually before us the great works of art to impregnate our minds with kindred ideas; we are then and not till then, fit to produce ſomething of the ſame ſpecies. We behold all about us with the eyes of theſe penetrating obſervers; and our minds, accuſtomed to think the thoughts of the nobleſt and brighteſt intellects, are prepared for the diſcovery and ſelection of all that is great and noble in nature. The greateſt natural genius cannot ſubſiſt on its own ſtock: he who reſolves never to ranſack any mind but his own, will be ſoon reduced, from mere barrenneſs to the pooreſt of all imitations; he will be obliged to imitate himſelf, and to repeat what he has before often repeated. When we know the ſubject deſigned by ſuch men, it will never be difficult to gueſs what kind of work is to be produced.

" It is vain for painters or poets to endeavour to invent without materials on which the mind may work, and from which invention muſt originate. Nothing can come of nothing.

" Homer is ſuppoſed to be poſſeſſed of all the learning of his time. And we are certain that Michael Angelo, and Raphael, were equally poſſeſſed of all the knowledge in the art which was diſcoverable in the works of their predeceſſors.

" A mind

the very lively and talkative boy is the moſt deficient in genius. His forwardneſs ariſes from a defect of thoſe fine ſenſibilities, which at the ſame time occaſion diffidence and conſtitute genius. He ought to be enured to literary labour *; for without it he will be prevented, by levity and ſtu-

" A mind enriched by an aſſemblage of all the treaſures of antient and modern art, will be more elevated and fruitful in reſources, in proportion to the number of ideas which have been carefully collected and thoroughly digeſted. There can be no doubt but that he who has the moſt materials, has the greateſt means of invention; and if he has not the power of uſing them, it muſt proceed from a feebleneſs of intellect; the confuſed manner in which thoſe collections have been laid up in his mind.

" The addition of other men's judgment is ſo far from weakening, as is the opinion of many, our own, that it will faſhion and conſolidate thoſe ideas of excellence which lay in their birth feeble, ill-ſhaped, and confuſed, but which are finiſhed and put in order by the authority and practice of thoſe, whoſe works may be ſaid to have been conſecrated by having ſtood the teſt of ages."

* Corporis tamen valetudinem curet, namque ſine ipsâ nihil efficere animus poteſt. Stare malit quam ſedere, &c. *Yet let him take care of his health; for without that the mind can do nothing. Let him rather ſtand than ſit, &c.* JOACH. FORT. RINGEL.

Great temperance will often ſupply the place of exerciſe; but both are neceſſary to the ſtudent.

pidity, from receiving any valuable impreſſions. Parents and inſtructors muſt be very cautious how they diſpenſe with diligence, from an idea that the pupil poſſeſſes genius ſufficient to compenſate the want of it. All men are liable to miſtake in deciding on genius at a very early age; but parents more than all, from their natural partiality. On no account, therefore, let them excuſe the want of cloſe application. If the pupil has genius, this will improve and adorn it *; if he has not, it is confeſſedly requiſite to ſupply the defect. Thoſe prodigies of genius which require not inſtruction, are rare phænomena: we read, and

* Nature ſeems to treat man as a painter would his diſciple, to whom he commits the outlines of a figure lightly ſketched, which the ſcholar for himſelf is to colour and complete. Thus from nature we derive ſenſes and paſſions, and an intellect which each of us for himſelf has to model into a character.

HARRIS.

This paſſage is indeed evidently taken from the following of Cicero. Ut Phidias poteſt a primo inſtituere ſignum, idque perficere; poteſt ab alio inchoatum accipere et abſolvere: huic eſt ſapientia ſimilis. Non enim ipſa genuit hominem, ſed accepit a naturâ inchoatum; hanc ergo intuens, debet, inſtitutum illud, quaſi ſignum, abſolvere. CIC.

we

we hear of ſuch; but few of us have ſeen and known them. What is genius worth without knowledge? But is a man ever born with knowledge? It is true, that one man is born with a better capacity than another, for the reception and retention of ideas; but ſtill the mind muſt operate in collecting, arranging, and diſcriminating that matter which it receives with facility. And I believe, the mind of a genius is often very laborioufly at work, when to the common obſerver it appears to be quite inactive.

I moſt anxiouſly wiſh that a due attention may be paid to my exhortations, when I recommend great and exemplary diligence. All that is excellent in learning depends upon it. And how can the time of a boy, or young man, be better employed? It cannot be more pleaſantly; for I am ſure that induſtry, by preſenting a conſtant ſucceſſion of various objects, and by precluding the liſtleſſneſs of inaction, renders life at all ſtages of it agreeable, and particularly ſo in the reſtleſs ſeaſon of youth. It cannot be more innocently, for learning has a connection with virtue; and he whoſe time is

fully engaged, will eſcape many vices, and much miſery. It cannot be more uſefully; for he who furniſhes his mind with ideas, and ſtrengthens his faculties, is preparing himſelf to become a valuable member of ſociety, whatever place in it he may obtain, and he is likely to obtain an exalted place. I cannot conclude what I offer on this ſubject, without recommending to the induſtrious ſtudent early riſing*, and uninterrupted

* Qui ſub ſignis noſtris merere ſtudet, in primis amplecti VIGILIAS ac LABORES debet; fugere luxum, delicias, & quicquid effæminatum reddit animum. *He who is deſirous of fighting under our banners, ought in the firſt place to embrace vigilance and labour; to fly from luxury, pleaſure, and whatever renders the mind effeminate.* JOACH. FORT. RINGEL.

——Jam clarum mane feneſtras
Intrat et anguſtas extendit lumine rimas.
Stertimus, &c.——
——quintâ dum lineâ tangitur umbrâ,
En quid agis?
Jam liber et bicolor poſitis membrana capillis
Inque manus chartæ nodoſaque venit arundo.
Tùm queritur craſſus calamo quod pendeat humor
Nigra quòd infusâ vaneſcat ſepia lymphâ:
Dilutas queritur geminet quòd fiſtula guttas.
O miſer! inque dies ultra miſer, huccinè rerum
Venimus? At cur non potiùs teneroque columbo,
Et ſimilis regum pueris, *pappare* minutum
Poſcis

rupted application in the morning. I will not anticipate, by deſcription, the effects which he will ſoon experience.

Poſcis et iratus *mammæ* lallare recuſas?
An tali ſtudeam calamo? cui verba? quid iſtas
Succinis ambages? *tibi luditur.* Effluis amens;
Contemnêre.——
Udum et molle lutum es; nunc nunc properandus et acri
Fingendus ſine fine rotâ.

The glaring ſun
Breaks in at every chink——
Yet plunged in ſloth we lie——
This grave advice ſome ſober ſtudent bears,
And loudly rings it in his fellow's ears.
The yawning youth, ſcarce half awake, eſſays
His lazy limbs and dozy head to raiſe.
Then rubs his gummy eyes, and ſcrubs his pate
And cries, I thought it had not been ſo late . . .
With much ado, his book before him laid.
He takes the papers; lays 'em down again;
And, with unwilling fingers, tries the pen:
Some peeviſh quarrel ſtraight he ſtrives to pick,
His quill writes double, or his ink's too thick,
Infuſe more water; now 'tis grown ſo thin
It ſinks, nor can the characters be ſeen.
O wretch, and ſtill more wretched every day!
Are mortals born to ſleep their lives away?
Go back to what thy infancy began,
Thou who wert never meant to be a man:
Eat pap and ſpoon-meat; for thy gewgaws cry;
Be ſullen and refuſe the lullaby.

No more accuſe thy pen; but charge thy crime
On native ſloth, and negligence of time.
Think'ſt thou thy maſter, or thy friends, to cheat;
Fool, 'tis thyſelf, and that's a worſe deceit.
Beware the public laughter.———
Yet thy moiſt clay is pliant to command,
Unwrought and eaſy to thy potter's hand:
Now take the mold: now bend thy mind to feel
The firſt ſharp motions of the forming wheel.

DRYDEN.

The induſtrious ſtudent, like the thrifty merchant, muſt not neglect the ſmalleſt acquiſitions. Hæc enim tametſi ſingula per ſe puſilla, tamen in unum collata acervum, doctrinæ theſaurum lucro augent haudquaquam negligendo τῷ εἰς ἄφενον σπεύδοντι. *For theſe things, though each of them by itſelf is little, yet when they are added together in one heap, encreaſe the treaſure of learning by an acquiſition of gain, by no means to be diſregarded by one who is haſtening to grow rich.*

ERASMUS.

"The knowledge of languages, ſciences, hiſtories, &c. is not innate to us; it doth not of itſelf ſpring up in our minds; it is not any ways incident by chance, or infuſed by grace (except rarely by miracle); common obſervation doth not produce it; it cannot be purchaſed at any rate, except by that for which, it was ſaid of old, the Gods ſell all things, that is, for pains; without which, THE BEST WIT and THE GREATEST CAPACITY may not render a man learned, as the beſt ſoil will not yield good fruit or grain, if they be not planted nor ſown therein."

Dr. ISAAC BARROW.

SECTION XXV.

ON PRIVATE STUDY DURING THE INTERVALS OF SCHOOL.

ΕΚ ΜΕΛΕΤΗΣ πλείους, ἢ φύσεως ἀγαθοί.
Far more by care than natural gifts excel.
ANAXAND. apud Stob.

Quies tibi non deſidia ſit, at cum ab *aliis luditur*, tu ſancti aliquid honeſtique tractabis. *Let not your reſt be ſloth; but while others are at play, do you employ yourſelf in ſomething ſerious and laudable.*
SENECA in Proverb.

IMPROVEMENT will be greatly accelerated, and an eminence in literary attainments eaſily acquired, if the ſtudent can be induced to devote the leiſure hours which his private tutor, or his maſter at ſchool, allows him, to private reading. At the age then of thirteen or fourteen, let a few Engliſh books be put into his hands. They ſhould be entertaining, or they will not, at firſt, excite his attention. They ſhould at the ſame time be claſſical, or have ſome connexion with real and valuable knowledge, or they will only diſſipate his ideas, and impede his progreſs in

the more eſſential purſuits. There is, however, hardly any innocent book which affords him entertainment, which will not, at the ſame time, in ſome reſpect, improve him.

I know of no book which can be more properly recommended at firſt, than the Spectator*. It abounds with entertainment.

* I would, however, confine his attention to the papers marked C. L. I. O, as they alone are Addiſon's. He may, after having caught the grace of his ſtyle, inſpect ſome of the others, in order to diſcover the difference, and improve his taſte and judgment.

"You cannot have a better book for this exerciſe than the *Spectator*.—A pleaſing vein of genteel humour runs through every one of *Addiſon*'s papers, which, like the ſweet flavour of a hyacinth, conſtantly cheers, and never overpowers.——*Steele*'s papers, on the contrary, are little better than traſh;—there is ſcarce a thought or ſentiment that is worthy to be transferred into a common-place book.

"My pupil reads a few papers daily, without a ſingle obſervation on my part. After ſome time, I remark to him the difference of compoſition, which in the courſe of reading becomes more and more apparent. The laſt ſtep is to put him on diſtinguiſhing the two authors.—He at firſt makes an aukward figure; but I know from trial, that he may be brought to diſtinguiſh ſo readily, as ſometimes to name the author from the very firſt period."

"Foh!" ſays he, "that is *Steele*, we'll have no more of him." Lord KAIMS.

This cenſure of Steele is a little too ſevere.

It

It furniſhes a great variety of ideas on men, manners, and learning; and the moral and religious principles it recommends, are well adapted to tincture the young mind with the love of all that is amiable, uſeful, and honourable. I would require one paper to be read every day, and I ſhould make little doubt but that the pupil would ſoon read more from choice.

I would by no means ſuffer his attention to be diſtracted by a great variety of books; but at the ſame time I muſt obſerve, that application to books is wonderfully increaſed and encouraged by the occaſional introduction of a little novelty *. Let other books then be ſometimes allowed, at the diſcretion of a judicious ſuperintendant.

Hiſtorical books are highly proper; and I with, as I have ſaid before, to begin with the Antient Hiſtory. Rollin's Antient Hiſtory is certainly well adapted to boys, but it is rather too long. Select parts

* Robinſon Cruſoe, Telemachus, and Don Quixote, are found to be moſt delightful to boys, and they are no leſs uſeful, as they finely exerciſe the imagination.

ſhould

ſhould be pointed out to the ſtudent. Plutarch's Lives* ſhould alſo be read. Such models tend to inſpire the young mind with all that is generous and noble. The Grecian and Roman Hiſtory, read at this period, will never be forgotten. Care muſt be taken to put no books into the ſtudent's hands which are inelegant in their ſtyle†. I muſt confeſs and lament, that many of the antient hiſtories, written in our language, are remarkably inelegant. Such, for inſtance, is that of Echard; and Stanyan, though a good author, is not to be particularly admired for his diction.

Poetry ſhould likewiſe be read at that early age, when the feelings and the imagination are all tremblingly alive. I have known many good ſcholars, who have gone

* "What profit ſhall he not reap as to the buſineſs of men, by reading the Lives of Plutarch? But let not the pupil ſo much imprint on his memory the date of the ruin of Carthage, as the manners of Hannibal and Scipio." MONTAGNE.

† Ἡ γὰρ ψυχὴ τοῦ ἀναγινώσκοντος, ὑπὸ τῆς συνεχοῦς παρατηρήσεως, τὴν ὁμοιότητα τοῦ χαρακτῆρος ἐφέλκεται. *For the mind of the reader, by an uninterrupted attention to a book, draws to itſelf a reſemblance of the characteriſtic ſtyle.* DIONYSIUS HALICAR.

to

to the univerſities at the age of eighteen or nineteen, without having read the works of Pope, Dryden, and our other poetical claſſics; a neglect without excuſe, as the peruſal of ſuch writers is of the greateſt advantage, and is really matter of pleaſure and delight, rather than a taſk. Indeed, I know not how a young man can ſupport with honour his character as a claſſical ſcholar, without an acquaintance with the fineſt writers of his own country, who have rivalled the moſt admired of the antients. But theſe cannot be read, conſiſtently with purſuits more immediately neceſſary, in the ſchool, and under the eye of the inſtructor. They muſt form the amuſement of leiſure hours, and muſt be read from choice. They will be read from choice, when their beauties ſhall have been once felt, and they will be ſtrongly felt by youthful ſenſibility. All that the maſter and the private tutor can uſually do in this buſineſs, if he attends to the more eſſential points, is to recommend private application, and point out the moſt excellent authors.

When

When the boy ſhall have arrived at the age of fifteen, and at the improvements adequate to the age, it will be highly advantageous to prevail with him to read in private, not only Engliſh, but alſo ſome eaſy Latin book. Time and habit will render it no more difficult than to read Engliſh; and the improvement in Latin will be ſoon found aſtoniſhingly greater than would be derived from reading it only in a ſchool, or with a private tutor. The private reading and application which I adviſe, is to be followed as an amuſement; and I need not repeat, that the purſuit we delight in is commonly proſecuted with ſucceſs.

The boy ſhould be taught to be a very niggard of his time*, and to fill up the ſpaces

* Tempus tantùm noſtrum eſt. *Time only can be called our own.* SENECA.

Mihi tempus perit per ignaviam, etiam tum cum diligentiſſimus eſſe videor. Quis enim unquam adeo in rebus peragendis vehemens fuit, qui non multo eſſe, poſſit vehementior ſi extremas vires cogeretur experiri? *My time is loſt through idleneſs, even when I appear to be moſt diligent. For who was ever ſo indefatigably aſſi-*

duous

ſpaces of five minutes, and quarters of hours, with a volume, with which his pocket ſhould never be unprovided. A very eaſy and amuſing book muſt be choſen for this purpoſe. Difficulty on firſt entering on voluntary ſtudy will diſguſt the ſtudent, and ſtop his progreſs. Three things are requiſite, whatever Latin book ſhall be at firſt ſelected; a pure diction, an entertaining ſubject, and a perſpicuous ſtyle. Though the boy read the higher and more difficult claſſics in the ſchool, yet, in his private hours, I adviſe him to deſcend to the eaſieſt, provided they have the three neceſſary qualities already mentioned. Improvement in phraſeology may be derived from reading even Cordery's Colloquies with attention, and for the amuſement of vacant hours. Eraſmus's Dialogues abound with entertainment, and with

duous in buſineſs, but might have been much more ſo, had he been compelled to try his utmoſt ſtrength?

JOACH. FORT. RINGEL.

Cæſar —— media inter prælia ſemper
Stellarum cœlique plagis ſuperiſque vacabat.

Cæſar, in the midſt of his battles, always found leiſure to attend to the ſtars, and to the celeſtial bodies.

LUCAN.

elegant

elegant modes of expreſſion. Clerke's Tranſlation of Caſtiglione's Courtier is an excellent book for the purpoſe. Phædrus and Cornelius Nepos are alſo very proper. I recommend that theſe ſhall be read through, and I have ſelected eaſy books to ſecure this point; for if the boy is to recur to his dictionary very often, and to ſtruggle with obſcurity in every page, he will not long adhere to this deſirable plan of PRIVATE APPLICATION to the Latin language. He will rather chuſe to fill up his time with amuſing Engliſh authors, or to devote it entirely to puerile diverſion. Let not therefore any prejudice be formed againſt the elegant books which I have recommended, becauſe, from their perſpicuity, ſome of them are uſually read in the lower claſſes.

But when a great facility is gained in reading Latin, the ſtudent will of himſelf aſcend to Cicero, Terence, Livy, and all thoſe excellent writers whom the world has long agreed to admire. When ſuch books ſhall be read for the delight they afford, the ſucceſs will be ſecured. The ſcholar will leave his ſchool richly fraught with golden

golden ſtores; a moſt deſirable event, but which by no means happens to the greater part of thoſe who have ſpent many years at our beſt ſeminaries. I mean not to reflect on the very reſpectable conductors of thoſe ſeminaries; for the fault is in the ſcholar, whoſe indolence and diſſipation will ſeldom permit him to apply ſeriouſly to the buſineſs of the ſchool, much leſs to private ſtudy; a matter which I conſider, and I hope not without reaſon, as of the higheſt importance.

At this period of improvement, Latin verſe ſhould form a part of the private ſtudies. Indeed, no precepts need be given on this topic. The boy's taſte will lead him to peruſe all the more celebrated productions in this pleaſing ſpecies of compoſition, when once he is able to procure them with eaſe. Beſides the antients, he will read Fracaſtorius, Bourne, and many other moſt elegant modern works, all of which will contribute to accompliſh the truly claſſical ſcholar.

I am ſenſible, that to read Latin as an amuſement, is not common among young ſtudents. The reaſon of the omiſſion is

eaſily aſſigned. They ſeldom can read it without more difficulty than is compatible with mere amuſement. But almoſt any point may be carried with young people, if proper methods are uſed. Let perſuaſion, allurements, rewards, and every art be applied, to induce the boy to devote ſome of his vacant hours to private reading. If he has natural abilities, and his private reading is well choſen, he will, after due preparation, derive more benefit from it, than from any formal inſtruction.

One caution is highly neceſſary on this ſubject. Novels muſt be prohibited. I have known boys of parts ſtopped at once in their career of improvement in claſſical knowledge, by reading novels. They conſidered Latin and Greek as dull, in compariſon, and could never prevail on themſelves to give them due attention. When a great degree of claſſical improvement is ſecured, one or two of the beſt romances and novels may be read, for the ſake of acquainting the ſtudent with the nature of this kind of writing*. But even the works of

*OMNES DEGUSTANDI, all authors are to be taſted in the courſe of a literary life; but during education only

of Cervantes and Fielding muſt not be attended to, before a deep and ſtrong foundation is laid for ſolid improvement. True hiſtory will afford little entertainment to the boy who can procure fiction. Exclude fiction, and he will be delighted with true hiſtory †.

For

only the beſt. To form a ſound and good judgment is of the higheſt conſequence. Judgment contributes more to public and private good than genius. Let the boy's judgment then be exerciſed and ſtrengthened by being early habituated to the work of ſelection. Let him be taught to chuſe the beſt authors, and always to give reaſons for his choice. This will improve his judgment in the conduct of life; without which, parts and learning often ſerve only to precipitate ruin.

† Orationi enim et carmini parva gratia, niſi eloquentia ſit ſumma: Hiſtoria *quoquomodo* ſcripta *delectat:* ſunt enim homines naturâ curioſi, et quâlibet nudâ rerum cognitione capiuntur. *There are no great charms in eloquence and poetry, unleſs they are excellent in their kind: Hiſtory, however it is written, affords pleaſure; for man is by nature inquiſitive, and is captivated by the knowledge of events, though the narrative is unadorned.* PLINIUS.

The late Preceptor to the Heir to the Britiſh Crown has juſtly obſerved, that novels are well received, merely "for the gratification they afford to a vitiated, palled, and ſickly imagination; that laſt diſeaſe of learned minds, and ſure prognoſtic of expiring letters." Biſhop HURD.

For many reaſons, I ſtrongly urge the expediency of accuſtoming the pupil to apply in private, and without aſſiſtance, as well as with it; but more particularly becauſe it will habituate his mind to work for itſelf, on which a great and ſolid improvement chiefly depends. Amidſt the number of facilitating contrivances, and the various aids afforded by opulence, the mind is not often allowed to exert its native powers. The toil of THINKING is too frequently thrown upon the preceptor and the formal lecturer. Thus it happens, that many who attend lectures wherever they are to be heard, and purchaſe the aſſiſtance of all who profeſs to afford it, are often, after all, leſs learned* than others, who, without ſuch

An imagination neither vitiated, palled, nor ſickly, ſuch as that of boys, will be delighted with truth well exhibited.

* Nullum Virgilio præceptorem legimus. Flaccus de ſuo nihil niſi quod plagoſum dixit. Cicero autem ſuum laudibus ampliſſimis celebrare voluit, nec valuit. Contra hujus filius *quantis præceptoribus*, patre ſcilicet et Cratippo illius ætatis philoſophorum principe, ſi quid ipſi credimus Ciceroni, *quantus nebulo. We read nothing of Virgil's maſter. Horace has ſaid nothing of his, but that he was a great flogger. Cicero would have extolled*

ſuch apparent advantages, have forced their way up the moſt arduous heights, by native vigour and perſevering aſſiduity †.

oxtolled his in the higheſt terms, but could not. On the other hand, his ſon, though he had the benefit of ſo great maſters, his own father, and Cratippus the firſt philoſopher of his time, if we may believe Cicero himſelf, turned out a great blockhead, &c. PETRARCHA.

† I am happy to find that my opinion on the neceſſity of the mind's working for itſelf in education; and the inſufficiency of formal lectures alone, coincides with the opinion of the Author of Hermes.

"Nothing is more abſurd, ſays he, than the common notion of inſtruction, as if ſcience were to be poured into the mind like water into a ciſtern, that paſſively waits to receive all that comes. The growth of knowledge reſembles the growth of fruit: however external cauſes may in ſome degree co-operate, it is the internal vigour and virtue of the tree that muſt ripen the juices to their juſt maturity." HARRIS.

I will add, that a boy will retain what he has acquired by his own labour, becauſe he will know what it coſt him. Οὐδεὶς οὐσίαν, ἣν αὐτὸς ἐκτήσατο, κατέφαγεν, ἣν δὲ παρ' ἄλλου παρέλαβε. *A man does not uſually devour the ſubſtance which he has acquired himſelf; but that which he has received from another.*

CEPHISIDORI Apophthegma.

The late unfortunate Chatterton is a proof of the advantage of private and unaſſiſted application. He was indeed poſſeſſed of a very extraordinary genius; but he had alſo furniſhed himſelf with a great ſhare of peculiar learning at the age of ſixteen. *Unprotected*

and *untutored*, he had made a progreſs ſeldom equalled at a more advanced age, by thoſe who have enjoyed the aſſiſtances of the beſt ſchools, and the moſt famous univerſities. So true is it, ἘΑΝ ΗΣ ΦΙΛΟΜΑΘΗΣ ΕΣΗ ΠΟΛΥΜΑΘΗΣ. *If you love learning, you will have learning.*

" In ERASMUS we behold a man, who in the days of his youth, lying under no ſmall DISADVANTAGES OF BIRTH AND EDUCATION, DEPRESSED BY POVERTY, FRIENDLESS AND UNSUPPORTED, OR VERY SLENDERLY SUPPORTED, MADE HIS WAY THROUGH ALL THESE OBSTACLES, and by the help of bright parts and CONSTANT APPLICATION, became one of moſt conſiderable ſcholars of his age, and acquired the favour and protection of princes, nobles and prelates, of the greateſt names in church and ſtate. . . . . .

" After PERSONAL MERIT (ſays BRUYERE), it " muſt be confeſſed that high ſtations and pompous " titles are the principal and moſt ſplendid marks of " diſtinction; AND HE WHO CANNOT BE AN ERASMUS, " MUST THINK OF BEING A BISHOP." JORTIN.

Other inſtances might be produced, but this of the great Eraſmus may be INSTAR OMNIUM, *or equivalent to all.*

" Education, ſays father Gerdil, may indeed be termed an art; but it is one of thoſe arts which are ſimply directory, forming nothing. The gardener, to whom a young plant is committed in charge, carefully tranſplants it into the moſt convenient ſpot, defends it from every thing which may injure it, from the heat of the dog-days and the winter's froſt. If it bends in its growth, he ſtraightens it, though he is obliged to make uſe of violence, and ſcruples not to uſe the knife for cutting off ſuch uſeleſs branches as would only ſerve to divert the courſe of that ſap which

is

is intended for its nouriſhment, and to make it bear fruit. The gardener forms nothing: all he does is to keep at a diſtance every thing that would interrupt nature in its operations. It is nature cauſes the young plant to grow, and the inward energies of nature which extend to every part.

Doctrina ſed vim promovet inſitam,
Rectique cultus pectora roborant.

But learning advances the native ſtrength to perfection, and right culture ſtrengthens the inward powers. HOR.

Injudicious parents are apt to think it hard that their child muſt work ſo much, when they provide ſuch various and coſtly aſſiſtance. They are apt alſo to be unreaſonably impatient in expecting to reap very early the fruits of their own expence and their child's labour. They are diſpleaſed if they ſee not a haſty improvement: Let them attend to Plutarch. "He," ſays Plutarch, "who plants a vineyard, ſoon eats the grape; ſo in other plantations a few months bring the fruit of our labours to our eye and taſte. Oxen, horſes, ſheep, &c. ſoon bring us profit, and do us much ſervice in return for a little expence and trouble. But man's education is full of labour and coſt. The increaſe is ſlow, the fruit and comfort far off, not within ſight."

Sicuti enim horologii umbram progreſſam ſentimus, progredientem non cernimus: et fruticem aut herbam creviſſe apparet, non apparet creſcere, ita et ingeniorum profectus. *For as we perceive that the ſhadow* IS MOVED *upon the dial, yet do not ſee it* MOVING; *and as it appears, that the ſhrub or the graſs* IS GROWN, *though it does not appear* TO GROW; *juſt ſo is the improvement of the underſtanding.* JOACH. FORT. RINGEL.

Creſcit occulto velut arbor ævo. *It grows like a tree under the unſeen operation of time.* HOR.

SECTION XXVI.

ON LATE LEARNERS, AND ON PERSONS WHO WISH TO RECOVER THE ACQUISITIONS OF THEIR YOUTH.

Σωκράτης ἐν γήρᾳ κιθαρίζων, καὶ παρακρούων ετυγχανε· καί τινος εἰποντος, κιθαρίζεις τηλικοῦτος ὤν; κρεῖττον, εἶπεν, ὀψιμαθῆ εἶναι ἢ ἀμαθῆ. *Socrates in his old age happened to be playing on the lyre, and thrumming away upon the ſtrings, when ſomebody came up and ſaid, What! are you, at your time of life, playing on the lyre? Aye, ſaid he, it is better to learn a thing late, than not to learn it at all.*

DEMOSTHENES.

THE paſſion for letters ſhews itſelf at different periods of life. Many perſons have paſſed through a ſchool, without exhibiting either inclination or ability for literary purſuits, who have afterwards ſhone in the world of letters with diſtinguiſhed luſtre. The faculties of their minds have expanded at a later period than common, or peculiar occaſions have occurred to excite their induſtry and emulation.

Others there are, who never were placed at a claſſical ſchool, but who, when their judgment is matured by obſervation and experience,

experience, earneſtly wiſh and endeavour to furniſh themſelves with the learning of a gentleman. They often miſcarry in their attempt, not from want of aſſiduity or of perſeverance, but from ignorance of a proper method*.

The

* The following is a letter of Eraſmus, containing advice to a ſtudent.

Cum te incredibili quodam ardore literarum flagrare minimè dubitarem, hortatore nihil opus eſſe putavi, ſed ejus quam ingreſſus eſſes viæ duce modo, ac tanquam indice, id quod mei officii eſſe judicavi, videlicet, ut tibi veſtigia quibus ipſe à puero eſſem ingreſſus commonſtrarem. Quæ ſi tu pari curâ accipias, quâ ego dicturus ſum, futurum confido, ut neque me monuiſſe, neque te paruiſſe pœnituerit.

Prima igitur cura ſit, ut præceptorem tibi deligas quàm eruditiſſimum. Neque enim fieri poteſt, ut is rectè quenquam erudiat qui ſit ipſe ineruditus. Quem ſimulatque nactus fueris, fac omnibus modis efficias, ut ille patris in te, tu filii viciſsìm in illum induas affectum. Ad quod quidem cùm ipſa honeſti ratio nos debet adhortari, quod non minus debeamus iis à quibus rectè vivendi rationem quàm à quibus vivendi initia ſumpſimus; tum iſta mutua benevolentia tantum ad diſcendum habet momenti, ut fruſtra ſis literarum præceptorem habiturus, niſi habueris et amicum.

Deinde, ut te illi et attentum et aſſiduum præbeas. Contentione enim immodicâ nonnunquam obruuntur ingenia diſcentium. Aſſiduitas verò et mediocritate ſuâ perdurat, et quotidianis incrementis majorem opinione acervum accumulat. Satietate cùm omnibus in

The firſt great error of ſtudents of this deſcription is, that they read, in a deſultory manner,

rebus tum in literis nihil perniciosius. Laxanda eſt igitur aliquoties illa literarum contentio, intermiſcendi luſus; ſed liberales, ſed literis digni, et ab his non nimis abhorrentes. Imò mediis ipſis ſtudiis perpetua quædam voluptas eſt intermiſcenda, ut ludum potiùs diſcendi quàm laborem exiſtimemus. Nihil enim perdiu fieri poteſt, quod non agentem aliquâ voluptate remoretur.

Optima quæque ſtatim ac primum diſce. Extrema eſt dementia diſcere dediſcenda. Quod in curando ſtomacho ſolent præcipere medici, idem tibi in ingeniis ſervandum puta. Cave aut noxio aut immodico cibo ingenium obruas, utroque enim juxtà offenditur.

Initio non quàm multa, ſed quam bona percipias refert. Sed jam rationem accipe quâ poſſis non ſolùm rectiùs, ſed etiam faciliùs diſcere: hoc enim in homine artificè præſtare ſolet artis ratio, ut tantundem operis cùm rectiùs expeditiùſque, tum levius etiam efficiat. Diem tanquam operas partito. Principio, quod caput eſt, præceptorem interpretantem non attentus modo ſed avidus auſcultato: non contentus impigrè ſequi diſſerentem, aliquoties prævolare contende. Omnia illius dicta memoriæ, præcipua etiam literis mandabis, fideliſſimis vocum cuſtodibus. Quibus rurſus ità confidas cave, ut dives ille ridiculus apud Senecam, qui ſic animum induxerat, ut ſe tenere crederet, quicquid ſervorum quiſqam meminiſſet. Noli committere ut codices habeas eruditos, ipſe ineruditus. Audita ne effluant, aut apud te, aut cum aliis retracta. Nec his contentus aliquam temporis partem tacitæ cogitationi tribuere memento: quam unam divus Aurelius

manner, every thing which falls in their way. They begin with complete and extenſive

relius tum ingenio tum memoriæ imprimis conducere ſcripſit. Conflictatio quoque et tanquam palæſtra ingeniorum, nervos animi præcipuè tum oſtendit, tum excitat, tum adauget. Nec ſciſcitari ſi quid dubitas, nec caſtigari ſi quid errabis, ſit pudor. Nocturnas lucubrationes atque intempeſtiva ſtudia fugito: nam et ingenium extinguunt, et valetudinem vehementer offendunt. AURORA MUSIS AMICA EST, apta ſtudiis. Pranſus aut Iude, aut deambula, aut hilariùs confabulare. Quid quod inter iſta quoque ſtudiis locus eſſe poteſt? Cibi non quantum libidini, ſed quantum valetudini ſatis ſit, ſumito. Sub cœnam pauliſper inambula; cœnatus idem facito; ſub ſomnum exquiſiti quippiam ac dignum memoriâ legito; de eo cogitantem ſopor opprimat; id experrectus à teipſo repoſcas. Plinianum illud ſemper animo inſideat tuo OMNE PERIRE TEMPUS QUOD STUDIO NON IMPERTIAS. Cogita juventâ nihil eſſe fugacius: quæ ubi evolârit ſemel, redit nunquam. Sed jam hortator eſſe incipio, indicem pollicitus. Suaviſſime Chriſtiane, hanc formam, aut ſi quàm poteris meliorem, ſequere, ac bene vale.

As I did not doubt but that you burned with incredible ardour in the purſuit of learning, I was of opinion, that you did not want me to exhort you, but only to guide and direct you in the path which you have already entered. And indeed I thought it my duty to ſhew you the footſteps in which I have trodden from a boy. If you liſten with as much ſolicitude as I ſhall ſpeak, I think, in the reſult, I ſhall not repent of having adviſed you, nor you of having followed my advice.

Let

tenſive treatiſes, when they ſhould proceed gradually from elementary introductions. They

Let it be your firſt care then to chuſe the moſt learned maſter. For it is impoſſible that he ſhould know how to make others learned, who is not learned himſelf. When you have got ſuch an one, endeavour, by every means in your power, that he may poſſeſs the affection of a father towards you, and you, on the other hand, that of a ſon. To which, as a regard to propriety ought to urge us; ſince we do not owe leſs to thoſe who teach us how to live, than to thoſe who have been the cauſe of our life; ſo that mutual regard is of ſo much conſequence in the buſineſs of learning, that you will in vain have a maſter, unleſs, in that maſter, you ſhall poſſeſs a friend.

In the next place, let it be your care to render yourſelf attentive to him, and regularly conſtant in your attention. The abilities of learners are overwhelmed by immoderate and violent efforts. But regular conſtancy or aſſiduity is laſting, becauſe it is moderate; and accumulates, by daily acceſſions, a greater heap than one would imagine. As in every thing elſe, nothing is more injurious than ſatiety; ſo it is in learning. The exertion of mind is ſometimes therefore to be relaxed; diverſions are to be mixed with it; but let thoſe diverſions be liberal, let them be worthy of learning, and not entirely foreign to it. Even, in the midſt of our ſtudies, ſomething pleaſing muſt be conſtantly joined to them, that we may think learning an agreeable amuſement rather than a labour; for nothing can be done a long time together, which does not detain the doer of it with ſome ſpecies and degree of pleaſure.

Learn

They are uſually unacquainted with proper editions of books, and often ſpend much time

Learn the beſt things firſt. It is extreme folly to learn what muſt be unlearned. The rule which phyſicians give to preſerve the ſtomach in good order, you muſt obſerve in managing the underſtanding. Take care not to overwhelm it either with food in exceſs, or of a hurtful quality. . . At firſt, it does not ſo much ſignify how many things you learn, but how good.

But now hear the means by which you may learn, not only with more propriety, but with more eaſe. For a ſkill in his art uſually renders the artiſt capable of performing the ſame quantity of work, not only better and more expeditiouſly, but alſo more eaſily.

Divide your day and your buſineſs. In the firſt place, which is indeed of the higheſt importance, liſten to your inſtructor, not only with attention but avidity; not ſatisfied with lazily following him while he is lecturing, but endeavour to go before him. Commit all he ſays to memory, and the principal things to writing, the faithful guardian of words. But take care not to truſt to written memoranda, like that ridiculous rich man in Seneca, who had perſuaded himſelf, that he was poſſeſſed of whatever any one of his ſervants remembered. Let not your pocket-book be learned, and yourſelf unlearned. Let not what you have once heard eſcape you. Go over it again, either with yourſelf or with others. Nor ſatisfied with all this; remember to devote ſome part of your time to ſilent meditation: which alone Aurelius has aſſerted, conduces greatly to exciting genius, and improving the memory. A contention of geniuſes, and, as it were, a wreſtling for maſterſhip between two underſtandings, at once

time and attention on publications, which, when compared with original compoſitions, are contemptible both in ſtyle and in matter. They often confine their attention to Engliſh books; from an idea, that the languages are not eaſily to be learned by an adult. The conſequence of their miſtakes is, that their conceptions, though multiplied by reading, are confuſed and imper-

once diſplays, excites and encreaſes the nervous powers of the mind. Be not aſhamed to enquire if you doubt; nor to be corrected if you err.

Avoid midnight lucubrations and unſeaſonable ſtudies, for they extinguiſh the genius, and greatly injure health. Aurora is a friend to the muſes, and fitted for ſtudy. When you have dined, either play, or walk about, or converſe cheerfully. Even in theſe recreations there is room for improvement. Take food, not as your wanton appetite leads you, but merely as your health requires. Juſt before ſupper walk a little; do the ſame after ſupper. Juſt before you go to ſleep read ſome exquiſite paſſage, and ſuch as is worthy of being committed to memory; let ſleep come upon you while you are thinking of it; as ſoon as you awake, demand it of yourſelf. Let that ſaying of Pliny be fixed in your mind, that all the time not ſpent in ſtudy is loſt time. Conſider that nothing is more tranſitory than youth, and that when it is once paſſed haſtily away, it never returns. But now I begin to exhort though I promiſed only to direct. Follow this plan, my dear friend Chriſtianus, or a better, if you know it, and God bleſs you. ERASMUS.

ſect, and though they find amuſement from it, they derive but little ſolid advantage.

If they ſeriouſly wiſh, then, not merely to divert themſelves with books, but to make a progreſs in learning, they muſt reſolve to read methodically. They muſt let no temptation* interrupt their plan. They muſt not indulge to exceſs their natural love of novelty†. That paſſion will lead them to attend ſolely to new publications, from which alone no great advantage will be received‡.

* —— Fortis, omiſſis,
Hoc age, deliciis.

Have ſpirit enough to give up your indulgences, and mind the one thing needful. HOR.

† Dura aliquis præcepta vocet mea; dura fatemur Eſſe; ſed, ut valeas, multa ferenda tibi.

Any one may call my precepts hard; I confeſs they are hard, but many things are to be borne by you in order to be well.

‡ Sum ex iis qui miror antiquos: non tamen, ut quidam, temporum noſtrorum ingenia deſpicio. Neque enim, quaſi laſſa, et effæta natura, ut nihil jam laudabile pariat. *I am one of thoſe who admire the antients; but yet not ſo much as, like ſome, to deſpiſe the ingenious productions of our own times. For nature is not, as it were, weary and barren, ſo as now to bring forth nothing worthy of praiſe.* CICERO.

They

They will do right to diveſt themſelves of that vulgar prejudice, which repreſents it as an inſurmountable difficulty to begin a language, or an art or ſcience, at the age of manhood. To be under the influence of this opinion, will be an effectual bar to their advancement. Let them rather call to mind the many inſtances of great improvements made in the ſciences, by thoſe who did not begin to cultivate them till they were arrived at a middle age. Hiſtory and Biography will furniſh ſeveral examples of old men, who have begun to ſtudy in old age, and have yet made a great proficiency.

I am aware, that rules and method in ſtudy, which I thus ſtrongly recommend, are at preſent rather out of faſhion; but I am convinced, that the late ſtudent will never lay a ſolid foundation without them. He ſhould every day ſet apart certain hours *, and I would adviſe that he borrow

* In ſtudies let a man have ſet hours for thoſe ſubjects, which are contrary to his natural inclination; but for thoſe agreeable to his nature, he need appoint no fixed times; becauſe his thoughts will ſpontaneouſly fly to them, as other ſtudies and buſineſs give leave. BACON.

a few

a few from his morning repoſe; not only becauſe he can then read without interruption of his other buſineſs and engagements, but becauſe the morning, it is well known, is particularly favourable to the muſes. The injury which the health, the eyes, and the ſpirits will infallibly ſuſtain from a long continuance of nocturnal ſtudies, will induce every prudent perſon to avoid the lucubrations of midnight. Early riſing contributes to health and cheerfulneſs, while it furniſhes the fineſt opportunities for ſtudy.

It is not eaſy to preſcribe a plan of ſtudy, or a courſe of reading, which will ſuit all circumſtances. The directions which might ſerve a few, might poſſibly miſlead more *.

* Eraſmus being aſked how a man might become learned, replied, Si doctis aſſidue conviveret; ſi doctos audiret non minus ſubmiſsè quam honorificè; ſi doctos ſtrenuè legeret; ſi doctos diligenter ediſceret; denique ſi ſe doctum nunquam putaret. *If he ſhould live conſtantly with the learned, if he ſhould liſten to the learned not leſs ſubmiſſively than reſpectfully, if he ſhould read the learned attentively, if he ſhould get the learned by heart, if he ſhould never think himſelf learned.* ERASMUS.

In

In general, therefore, I adviſe, that the ſtudent ſhall apply to ſome reſpectable clergyman or ſuperintendant of education, who has himſelf been regularly trained, and who ſupports a character of learning and judgment. Such a director will be able to conſider the age, the previous opportunities that have been enjoyed, the degree and the kind of improvements already gained, and the abilities and diſpoſition of the ſtudent*. He will give directions ſuggeſted by each of theſe circumſtances in particular, and all of them combined. I mean not that he ſhould act as a tutor. No. The late ſtudent muſt be his own inſtructor, after he is once taught the way that he ſhould go, by ſome friend who is poſſeſſed of judgment and experience. A man will ſeldom ſubmit to a tutor, with that implicit obedience which may be neceſſary to render a tutor's method and inſtructions ſucceſsful. I think it therefore better, only to aſk ad-

* He will act as an ARBITER ELEGANTIARUM, *a judge of elegance*, in pointing out books, and ſupplying an ERUDITUM LUXUM, *a learned luxury*.

vice

vice of the judicious, than to engage with a private tutor. Some caſes, however, may render a private tutor highly proper. But in general I may aſſert, that where parts and inclination are united, and the directions of a ſenſible friend attended to, the late ſtudent, as I have termed him, may proceed alone, and obtain a proſperous paſſage in the way to learning.

It is very common to find perſons, who, though they have been good ſcholars at their ſchool, and have made a great proficiency in learning, in the juvenile age, have forgotten it amidſt the pleaſure and the buſineſs of an active manhood. When the buſy ſcene is paſſed, they call to mind thoſe ſweets of literary purſuits which they formerly enjoyed, and wiſh to taſte them once more. They are at a loſs for ſomething to fill agreeably thoſe vacuities of time, which were lately occupied in active employments. They, therefore, endeavour to recal what they acquired in their youth.

The advice to be given to perſons under theſe circumſtances, is, that they purſue the eaſieſt, the moſt entertaining, and the

moſt compendious methods. Difficulty will diſguſt and impede them. Amuſement is the end propoſed by them; and the means which lead to it muſt, if poſſible, be rendered amuſing. As they have once been acquainted with the elementary parts, they will recollect what is eſſential in them without much labour. If they wiſh, for inſtance, to recal their knowledge of Latin, I would adviſe them to begin at once with reading an eaſy author, with Beza's Latin Teſtament, and Cordery's Colloquies, and gradually aſcend to the higheſt claſſics. They will find themſelves improve by this method, if they poſſeſs natural abilities, with great rapidity.

But in general it would perhaps be better, for perſons advanced beyond the meridian of life, not to attempt learning, or recovering what they have forgotten, in the Latin or the Greek languages. Amuſement is their principal object, and they may derive it in ſufficient variety in Engliſh. But in Engliſh they ſhould read with ſome method, and not, as is uſually the caſe, whatever offers itſelf, without taſte

and

and ſelection. It will be ſaid, that, if they are innocently amuſed, it ſignifies little with what book. From this opinion I muſt diſſent. The pleaſure which ariſes from reading, and feeling the beauties of elegant works, is much greater than is received by an indiſcriminate and vague peruſal of every catchpenny publication*.

I cannot

* If much and ill-choſen reading tended to make men wiſe, every ſubſcriber to a circulating library, ſays Dr. Beattie, would have it in his power to be wiſer than Socrates, and more accompliſhed than Julius Cæſar.

" 'Tis not improbable, Mr. Harris obſerves, that ſome intrepid ſpirit may demand again, What avail theſe ſubtleties (the ſubtleties of criticiſm)? Without ſo much trouble, I can be full enough pleaſed. I know what I like. We anſwer, and ſo does the carrion crow that feeds upon a carcaſe. The difficulty lies not in knowing what we like; but in knowing how to like, and what is worth liking. Till theſe ends are obtained, we may admire Durfey before Milton; a ſmoaking Boor of Hemſkirk, before an apoſtle of Raphael. . . . . As to what is worth our liking, this is beſt known by ſtudying the beſt authors, beginning from the Greeks, then paſſing to the Latins; nor on any account excluding thoſe who have excelled among the moderns.

" And here, if while we peruſe ſome author of high rank, we perceive we do not inſtantly reliſh him, let us not be diſheartened—let us even feign a reliſh

I cannot cloſe this topic, without earneſtly recommending to all claſſes above extreme poverty, the cultivation of a taſte for letters in every ſtage of life. Merchants and traders, even if, from unavoidable circumſtances, they have been neglected in their youth, ſhould endeavour, at a ſubſequent period, to acquire a love of reading. Retirement is their object. But how are they to enjoy this retirement? They promiſe themſelves much happineſs,

till we find a reliſh come. A morſel perhaps pleaſes us—let us cheriſh it—Another morſel ſtrikes us—let us cheriſh this alſo. Let us thus proceed, and ſteadily perſevere, till we find we can reliſh, not morſels, but wholes; and feel that, what began in fiction, terminates in reality. The film being in this manner removed, we ſhall diſcover beauties which we never imagined; and contemn for puerilities, what we once fooliſhly admired.

"One thing however in this proceſs is indiſpenſably required; we are on no account to expect that fine things (τα καλα) ſhould deſcend to us; our taſte, if poſſible, muſt be made aſcend to them.

"This is the labour, this the work; there is pleaſure in the ſucceſs, and praiſe even in the attempt. . . .

"By only ſeeking and peruſing what is truly excellent, and by contemplating always this, and this alone, the mind inſenſibly becomes accuſtomed to it, and finds that in this alone it can acquieſce with content." HARRIS.

but,

but, alas! they ſeldom find it*. They know not how to paſs that time, which was before ſcarcely ſufficient for their occupations. They have recourſe to the bottle and to cards. Theſe indeed prevent reflection for a time; but they often afford no ſolid ſatisfaction. How happy would paſs their days of eaſe and affluence, if the tranquil purſuits of literature formed a part of their amuſement!

The conſideration, that a taſte for letters is able to furniſh one of the beſt pleaſures of old age, ſhould induce parents of all ranks above the loweſt, to give children a tincture of polite learning, whatever may be their deſtination. If they are fixed in trade, and are ſucceſsful, this will enable them to enjoy a fortune. It will fill up their leiſure† with ſatisfactory employment, and

* Otium ſine literis mors eſt et vivi hominis ſepultura. *Leiſure without books, and a taſte for them, is death and the burial of a man even when alive.*

SENECA.

† Ἀεὶ γηράσκω πολλὰ διδασκόμενος. *I grow old learning continually ſomething, ſaid Solon.*

Sit bona LIBRORUM et proviſæ frugis in annum
Copia. HOR. lib. i. ep. 18.

and will better enable them to ſupport the character of gentlemen, than the opulence which gives them the name.

Let there be a good ſtore of books laid up as part of the proviſions for the enjoyment of the year.

News-papers ſeem to conſtitute the only reading of a great part of the nation. I fear, notwithſtanding their merit, utility, and power of pleaſing, they are, upon the whole, injurious to taſte and learning. They engroſs or diſtract that attention, which would otherwiſe be paid to ſound literature. But, at the ſame time, their value in a FREE COUNTRY, IS TRULY GREAT, as they form one of the beſt ſecurities of freedom.

SECTION XXVII.

ON THE LITERARY EDUCATION OF WOMEN.

Κόσμος ἐστιν, ὡς ἔλεγε Κράτης, τὸ κοσμοῦν. Κοσμεῖ δὲ τὸ κοσμιωτεραν γυναῖκα ποιῶν. Ποιεῖ δέ τοι αὐτην οὔτε χρυσὸς, οὔτε σμάραγδος, οὔτε κόκκος· ἀλλ' οσα σεμνότητος, εὐταξίας, αἰδοῦς ἐμφασιν περιτίθησι. *Ornament, as Crates ſaid, is that quality which poſſeſſes the power of adding grace. But that quality poſſeſſes the power of adding grace, which renders a woman more graceful. Now it is neither gold, nor the emerald, nor the purple dye, which does this; but it is that, whatever it is, which exhibits indications of virgin dignity and delicacy, of a well regulated mind, and of modeſty.* PLUTARCH.

THERE are many prejudices entertained againſt the character of a learned lady; and perhaps, if all ladies were profoundly learned, ſome inconveniencies might ariſe from it; but I muſt own it does not appear to me, that a woman will be rendered leſs acceptable in the world, or worſe qualified to perform any part of her duty in it, by having employed the time from ſix to ſixteen, in the cultivation of her mind. Time enough will remain, after a few hours every day ſpent in

reading, for the improvement of the perſon, and the acquiſition of the uſual accompliſhments. With reſpect to theſe accompliſhments, I will not preſume to direct the method of purſuing them. I will not ſo far intrude on a province, which by no means belongs to me. The ladies themſelves, and their inſtructors, want no directions in matters of external ornament, the end of which is to pleaſe on intuition. However arrogant the men have been in their claims of ſuperiority, they have uſually allowed the ladies the poſſeſſion of a delicate taſte in the improvement and perception of all kinds of beauty *.

The literary education of women ought indiſputably to be varied according to their fortunes, and their expectations. Much refinement, and a taſte for books, will injure her, whoſe time, from prudential motives, muſt be entirely engroſſed by œconomy. Few women are indeed exempted from all attention to domeſtic care. But yet the unmarried, and thoſe who enjoy

* It is to the men alone that what the Greeks call ἀφιλοκαλία, *a want of ſenſibility for beauty*, can be imputed.

opulence,

opulence, find many intervals which they often devote to ſome ſpecies of reading. And there is no doubt, but that the reading would be ſelected with more judgment, and would afford more pleaſure and advantage, if the taſte were formed by early culture *.

I will then venture to recommend, that ladies of this deſcription ſhould have a claſſical education. But let not the reader be alarmed. I mean not to adviſe, that they ſhould be initiated, without exception, in Greek and Latin; but that they ſhould be well and early acquainted with the French and the Engliſh claſſics.

As ſoon as they can read with fluency, let them begin to learn Lowth's Grammar, and to read at the ſame time ſome very eaſy and elegant author, with a view to exemplify the rules. They ſhould learn a part in grammar every morning, and then pro-

* "The girl is altogether kept from exerciſes of good learning and knowledge of good letters, or elſe ſhe is ſo nouſeled in amorous bookes, vaine ſtories, and fonde trifling fancies, &c." E. Hake's Touchſtone for the time preſent. See the paſſage quoted in the ingenious Mr. T. Warton's Hiſtory of Engliſh Poetry.

ceed

ceed to read a leſſon; juſt in the manner obſerved in claſſical ſchools in learning Latin. After a year ſpent in this method, if the ſucceſs is adequate to the time, they ſhould advance to French, and ſtudy that language exactly in the ſame mode. In the French grammar, it will not be neceſſary to go through thoſe particulars which are common to the grammars of all languages, and which have been learned in ſtudying Engliſh.

Several years ſhould be ſpent in this elementary proceſs; and when the ſcholar is perfectly acquainted with orthography and grammar, ſhe may then proceed to the cultivation of taſte. Milton, Addiſon, and Pope, muſt be the ſtanding models in Engliſh; Boileau, Fontenelle*, and Vertot, in French; and I wiſh theſe to be attended to ſolely for a conſiderable time. Many inconveniencies ariſe from engaging young minds in the peruſal of too many books. After theſe authors have been read over with attention, and with a critical obſerva-

* Though Fontenelle is accuſed by the critics of deviating a little from the claſſical ſtandard, he is yet a very pleaſing writer.

tion

tion of their beauties, the ſcholar may be permitted to ſelect any of the approved writers of France and England, for her own improvement. She will be able to ſelect with ſome judgment, and will have laid a foundation which will bear a good ſuperſtructure. Her mind, if ſhe has been ſucceſsful in this courſe, will have imbibed an elegance which will naturally diffuſe itſelf over her converſation, addreſs, and behaviour *. It is well known, that internal beauty contributes much to perfect external grace. I believe it will alſo be favourable to virtue, and will operate greatly in reſtraining from any conduct groſsly inde-

* Cornelia was the daughter of Scipio Naſica, and the wife of Pompey the Great. Plutarch ſpeaks of her thus in his life of Pompey. Ἐνῆν δὲ τῇ κόρῃ πολλὰ φίλτρα δίχα τῆς ἀφ' ὥρας. καὶ γὰρ περὶ γράμματα καλῶς ἤσκητο, καὶ περὶ λύραν, καὶ γεωμετρίαν, καὶ λόγων φιλοσόφων εἴθιστο χρησίμως ἀκούειν. καὶ σφοδρὸν τούτοις ἦθος ἀηδιὰς καὶ περιεργίας καθαρόν. *There were in this lady many charms beſides her beauty. For ſhe was finely accompliſhed in literature, in muſic, and in geometry, and ſhe uſed to attend to* PHILOSOPHICAL DISCOURSES *with great advantage. She had alſo manners perfectly pure of all auſterity and impertinent curioſity; thoſe qualities which ſuch learning ſometimes gives to young literary ladies.*

PLUTARCH.

licate, and obviouſly improper. Much of the profligacy of female manners has proceeded from a levity occaſioned by the want of a proper education. She who has no taſte for well-written books, will often be at a loſs how to ſpend her time*; and the conſequences of ſuch a ſtate are too frequent not to be known, and too fatal not to be avoided.

Whenever a young lady in eaſy circumſtances appears to poſſeſs a genius, and an inclination for learned purſuits, I will venture to ſay, ſhe ought, if her ſituation and connections permit, to be early inſtructed in the elements of Latin and Greek. Her mind is certainly as capable of improvement, as that of the other ſex†. The inſtances

* How happy is it TO KNOW HOW to live with oneſelf, to leave oneſelf with regret, to find oneſelf again with pleaſure! The world then is leſs neceſſary to one.
MARCHIONESS de LAMBERT.

† But many ſtill will ſay with an old Writer, "Let them learne plaine workes of all kinde, ſo they take heed of too open ſeaming. Inſtead of ſonges and muſicke, let them learne cookerie and laundrie. And inſtead of reading Sir Philip Sydney's Arcadia, let them reade the groundes of good huſwifery." Powel's Tom of all Trades, quoted by Mr. T. Warton.

And,

ſtances which might be brought to prove this, are all too well known to admit of citation *. And the method to be purſued

And, indeed, ſo much of the comfort of our lives depends upon the clever management of the miſtreſs of a family, that no woman, in the middle ranks at leaſt, ſhould think herſelf excuſed, by her attention to books, from acquiring that humbler kind of ſkill which appears ſo amiable and uſeful at OUR TABLES, at OUR FIRE-SIDES, and in the regulation of every part of that ſeat of ſolid happineſs, OUR HOME.

* Weak, wicked and vain men have always taken a great deal of pains to LOWER THE FEMALE SEX, and to repreſent them as incapable of real virtue and ſolid excellence. It is eaſy to ſee their ſcope. Even ſome authors of great name among the profligate, have endeavoured to confirm the degradation of female dignity. The attempt, when ſucceſsful, often becomes to both ſexes the cauſe of ſhame, remorſe, poverty, diſeaſe, ſuicide, and of every evil with which God almighty has thought proper to viſit voluntary, preſumptuous, and continued tranſgreſſion of thoſe laws which were firſt written on the heart, and then in the ſcriptures; THE LAWS OF MORAL AND RELATIVE DUTY.

The WOMEN indeed may become THE BEST REFORMERS. The dignity of female virtue, conſiſtently ſupported, is better calculated than any moral leſſon, to ſtrike confuſion and awe into the breaſt of the EMPTY AND ARTFUL VILLAIN. But the vices of one part of their ſex, AND THE VARIOUS HINDRANCES TO MARRIAGE, have often driven the virtuous to ſubmiſſions which may in time verify the aſſertions of their ſatiriſts.

muſt be exactly the ſame as that which is uſed in the private tuition of boys, when judiciouſly conducted.

And here I cannot refrain from adding, that though I diſapprove, for the moſt part, of private tuition for boys, yet I very ſeriouſly recommend it for girls, with little exception. All ſenſible people agree in thinking, that large ſeminaries of young ladies, though managed with all the vigilance and caution which human abilities can exert, are in danger of great corruption. Vanity and vice will be introduced by ſome among a large number, and the contagion ſoon ſpreads with irreſiſtible violence. Who can be ſo proper an inſtructor and guardian, as a tender and a ſenſible mother? Where can virgin innocence and delicacy be better protected, than under a parent's roof, and in a father's and a brother's boſom? Certainly no where; if the parents are ſenſible and virtuous, and the houſe free from improper or dangerous connections. But where the parents are much engaged in pleaſure, or in buſineſs; where they are ignorant or vicious; where a family is expoſed to the viſits or conſtant company of libertine

libertine young perſons; there it is certainly expedient to place a daughter under the care of ſome of thoſe judicious matrons, who preſide over the ſchools in or near the metropolis. But I believe it often happens, that young ladies are ſent from their parent's eye, to theſe ſeminaries, principally with a view to form connections, or to acquire external graces. I leave it to the heart of a feeling father to determine, whether it is not cruel* to endanger the morals of his offſpring from motives of intereſt or vanity†.

* It muſt be remembered, that only thoſe parents can incur this cenſure, who keep their daughters at ſchool after a CERTAIN AGE.

† Αἱ γυναῖκες, ἐυθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν, ὑπο τῶν ἀιδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι, ὅτι ἄλλο μὲν οὐδὲ, ἀυταῖς ωροσέσι, μόνον δὲ συγκοιμᾶσθαι, τοῖς ἀνδράσιν, ἄρχονται, καλλωπίζεσθαι καὶ ἐν τούτῳ ωασας ἔχειν τὰς ἐλπίδας. ωροσέχειν οὖν ἀξίον ἵνα ἄισθωνται διότι ἐπ' οὐδενὶ ἄλλω τιμῶνται, ἢ τω κόσμιαι φαίνέσθαι, καὶ ἀιδήμονες ἐν σωφοσύνῃ. *Women from fourteen years old are flattered with the title of miſtreſſes by the men. Therefore, perceiving that they are regarded only as qualified to give the men pleaſure, they begin to adorn themſelves; and in that to pleaſe all their hopes. It is worth while therefore to fix our attention to making them ſenſible, that they are eſteemed for nothing elſe, but the appearauce of a decent, and modeſt, and diſcreet behaviour.* EPICTETUS.

One of the ſtrongeſt arguments in favour of the literary education of women, is, that it enables them

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to ſuperintend the domeſtic education of their children in the earlier periods, eſpecially of daughters. We are told, in the very elegant dialogue on the cauſes of the decline of eloquence, that it was the glory of the antient Roman matrons to devote themſelves to œconomy, and the care of their children's education. Jamprimùm filius ex caſtâ parente natus, non in *cellâ emptæ nutricis* educabatur, ſed in gremio ac ſinu matris, cujus præcipua laus erat, tueri domum et inſervire liberis. . . . Sic Corneliam Gracchorum, ſic Aureliam Julii Cæſaris, ſic Attiam Auguſti matrem, præfuiſſe educationibus liberorum accepimus. *As ſoon as a ſon was born of a chaſte parent, he was not brought up in the cottage of ſome hireling nurſe, but in the lap and the boſom of his mother, whoſe principal merit it was to take care of the houſe, and to devote herſelf to the ſervice of the children. . . Thus are we told, Cornelia, the mother of the Gracchi, thus Aurelia, of Julius Cæſar, thus Attia, of Auguſtus, preſided over the education of their children.*

"But when the Romans had loſt the virtues, together with the liberties of the antient republic, theſe generous cares, with every other rational and laudable attention, gave way to the faſhionable diſſipations of thoſe degenerate days.

"The little child was now conſigned to the care of ſome paltry Greek female, in conjunction with two or three other ignorant and vitious domeſtics, equally unqualified and indiſpoſed for the important office of tuition. From the idle tales, and groſs manners of this low and illiberal tribe, the ſoft and ductile mind was ſuffered to receive its earlieſt and deepeſt impreſſions. The parents themſelves, indeed, far from training their young families in the principles of virtue and knowledge, were the firſt to lead them, by their own encourage-

encouragement and example, into the moſt luxurious indulgencies and moſt unprincipled licentiouſneſs of manners. A paſſion for horſe-races, theatrical entertainments, and gladiatorial ſhews, the favourite occupations of that frivolous age, was ſown even in their very womb: and when once the ſeeds of theſe contemptible and unmanly pleaſures have early taken root in the heart, they neceſſarily over-run and deſtroy every affection of nobler growth. The author from whom the general purport of this melancholy repreſentation is taken, was a living and lamenting witneſs of the manners he deſcribes: and he complains, that all converſation was ſo univerſally infected with topicks of this unworthy nature, that they were the conſtant ſubjects of diſcourſe, not only amongſt the youth in their ſeminaries, but even of their tutors themſelves. For it was not, he remarks, by ſtricter morals, or ſuperior genius, that this order of men gained diſciples; it was by the meaneſt compliances with their pupils, and the moſt ſervile adulation of their patrons.

"Whether this picture of degenerate Rome bears a ſtriking reſemblance, in all its features, to thoſe of more modern days, is left to the reader's conſideration: and his own reflections cannot fail of reminding him, that by this total depravation of morals, and conſequent neglect of education, the fair fabric of civil liberty, which had been raiſed by the manly principles of their brave anceſtors, was gradually undermined till it fell into total ruin. Thus the once virtuous Romans, ſinking into a race of abandoned voluptuaries, became the worthy ſlaves of the moſt execrable ſucceſſion of tyrants that ever diſgraced human nature! Pighii an. iii. Cic. Brut. 53. de ſenect. 9. de orator. i. 45." W. MELMOTH.

And with reſpect to its not being the cuſtom to teach ladies Latin, we may ſay in the words of the learned matron in Eraſmus, Quid mihi citas vulgum, peſſimum rei gerendæ auctorem? Quid mihi conſuetudinem, omnium malarum rerum magiſtram? Optimis aſſueſcendum: ita fiet ſolitum, quod erat inſolitum; et ſuave fiet, quod erat inſuave; fiet decorum, quod videbatur indecorum. *Why do you tell me of the generality of people, the very worſt pattern of conduct? Why do you talk to me of cuſtom, the teacher of all that is bad? Let us accuſtom ourſelves to that which we know is beſt: So, that will become uſual which was unuſual, and that will become agreeable which was diſagreeable, and that faſhionable which appeared unfaſhionable.*

He of whom antiquity boaſts itſelf as of the wiſeſt of mortals, was inſtructed in many elegant and profound ſubjects of learning by a lady.

Ασπασία μὲν τοι ἡ σοφὴ του Σωκράτους διδάσκαλος των ῥητορικῶν λόγων. . . *Aſpaſia, the learned lady, was the preceptreſs of Socrates in rhetoric.* ATHENÆUS.

Πλάτων τον Σωκράτην παρ' αὐτῆς φησι μαθεῖν τὰ πολιτικά. *Plato ſays, that Socrates learned politics of her.*

HARPOCRATION.

See ſome excellent remarks on the ſubject of giving daughters a learned education, in Eraſ. Epiſt. to Budæus, cited in Jortin's Eraſ. vol. ii. p. 366.

Some ladies, I find, are of opinion, that I confine them to a taſk rather too humble, when I urge the propriety of their educating their little boys and girls in the firſt period. I can only ſay, that I am juſtified in my advice by the example of the greateſt writers, and THE BEST WOMEN of antiquity. And I will only aſk, whether the important buſineſs of DRESSING and going

going to public places, will be ſo ſatisfactory a few years hence, as the conſciouſneſs of having ſown the ſeeds of virtue, taſte, and learning, in the infant boſoms of their own offspring.

An ambaſſador of Perſia aſked the wife of Leonidas, why they honoured women ſo much in Lacedæmon? It is becauſe, ſaid he, they alone know how to make men. A Greek lady ſhewed her jewels to Phocion's mother, and aſked to ſee hers: *She ſhewed her her children, and ſaid to her, theſe are my dreſs and ornaments; I hope one day they will be all my glory.*

MARCHIONESS DE LAMBERT.

Before I cloſe the ſubject of female learning, I will caution the ladies againſt pedantry, and againſt an AUTHORITATIVE AIR OF CRITICISM AND DICTATION, which ſome minds furniſhed with a LITTLE LEARNING are apt to diſplay. In ſuch there uſually appears great ill-nature, and no ingenuity. The huſband, if a lady with ſuch diſagreeable qualities has the good fortune to find one, uſually ſuffers ſeverely, which induced Juvenal to write thus:

Non habeat matrona ———
Dicendi genus, aut curvum ſermone rotato
Torqueat Enthymema, nec hiſtorias ſciat omnes:
Sed quædam ex libris et non intelligat. Odi
Hanc ego, quæ repetit, volvitque Palæmonis artem,
Servatâ ſemper lege, et ratione loquendi;
Ignotoſque mihi tenet antiquaria verſus:
Nec curanda viris Opicæ caſtigat amicæ
Verba. SOLÆCISMUM LICEAT FECISSE MARITO. . . .
Cedunt grammatici, vincuntur rhetores, omnis
Turba tacet: nec cauſidicus, nec præco loquatur,
ALTERA NEC MULIER, &c. JUV.

See DRYDEN's JUV.

SECTION XXVIII.

ON THE FEAR OF APPEARING PEDANTIC.

Φιλοσοφίας ἐπιθυμεῖς; παρασκευάζου ἀυτόθεν, ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων, ὅτι, ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε, ἡ, πόθεν ἡμῖν ἀυτη ἡ ὀφρύς; ΣΥ ΔΕ ΟΦΡΥΝ ΜΕΝ ΜΗ ΣΧΗΣ· τῶν δε βελτίσων σοι φαινομένων ὕυτως ἔχου, ὡς ὑπὸ του Θεοῦ τεταγμένος εἰς τάυτην την τάξιν· ΜΕΜΝΗΣΟ ΔΕ, ΟΤΙ ΕΑΝ ΜΕΝ ΕΜΜΕΙΝΗΣ ΤΟΙΣ ΑΥΤΟΙΣ, ΟΙ ΚΑΤΑΓΕΛΩΝΤΕΣ ΣΟΥ ΠΡΟΤΕΡΟΝ, ΟΥΤΟΙ ΣΕ ΥΣΤΕΡΟΝ ΘΑΥΜΑΣΟΥΣΙΝ. ΕΑΝ ΔΕ ΗΤΤΗΘΗΣ ΑΥΤΩΝ, ΔΙΠΛΟΥΝ ΠΡΟΣΛΗΨΗ ΚΑΤΑΓΕΛΩΤΑ. EPICTETUS.

If you have an earneſt deſire of attaining to philoſophy, prepare yourſelf from the very firſt to be laughed at, to be SNEERED *by many, to hear them ſay, "He is "returned to us a philoſopher all at once; and, Whence "this ſupercilious look?" Now for your part,* DO NOT HAVE A SUPERCILIOUS LOOK INDEED; *but keep ſteadily to thoſe things which appear beſt to you, as one appointed by God to this ſtation.* FOR REMEMBER, THAT IF YOU ADHERE TO THE SAME POINT, THOSE VERY PERSONS WHO AT FIRST RIDICULED, WILL AFTERWARDS ADMIRE YOU. BUT IF YOU ARE CONQUERED BY THEM, YOU WILL INCUR A DOUBLE RIDICULE. Mrs. CARTER.

Αμαθία μεν θράσος, λογισμὸς δὲ ὄκνον φέρει. *Ignorance indeed occaſions audacity; but a power and habit of juſt reaſoning, heſitation.* THUCYDIDES.

Recta

Recta ingenia debilitat verecundia, perverſa confirmat audacia. *Modeſty debilitates a good genius and diſpoſition; audacity gives aſſurance to the perverſe.*

PLINIUS.

IN this age, true pedantry is not very common. Men of learning have extended the objects of their purſuit. They uſually ſtudy to accommodate themſelves to the external manners, if not to the ſentiments, of thoſe with whom they daily converſe. They willingly throw off the ſolemnity of wiſdom, and aſſume that airy gaiety, which has formerly diſtinguiſhed the profeſſed men of the world. They find it an advantageous change, to reſign ſomething of the diſtant veneration which they might juſtly claim, for the pleaſures of an eaſy and familiar intercourſe.

The ridicule which has been thrown on the character of the pedant, has contributed to effect this revolution. The ridicule was often juſt; but dunces have availed themſelves of it unjuſtly. They have injured by deriſion the modeſt ſtudent, who, while his mind is engaged in ſtudy, can ſcarcely avoid expreſſing, in converſation, ſome of thoſe ideas with which he is animated. A

feeling and ingenuous mind is often hurt by the deriſion of thoſe whom it ought to deſpiſe; and the name of pedant, given by a blockhead to his ſuperior, has greatly injured the cauſe of true learning *.

None, indeed, but very weak perſons, can fall into very ridiculous pedantry. Converſation †, on ſubjects of literature in liberal and well educated company, is by no means pedantry ‡. Learning and books conſtitute a very pleaſing, as well as rational topic of converſation ‖. It is agreeable, and

* "The laſt maim given to learning has been by the ſcorn of pedantry." Sir W. TEMPLE.

† See ſome good remarks on faſhionable converſation, and on ſeveral other ſubjects of the higheſt importance to perſons juſt entering into life, in Mrs. Chapone's Miſcellanies. I will alſo recommend the Letters on the Improvement of the Mind, by the ſame ingenious Lady, to boys as well as to girls; for the latter of whom they were indeed chiefly deſigned.

‡ Indeed I cannot help thinking, that one of the moſt valuable effects of polite learning, or a knowledge of morals, hiſtory, eloquence, and poetry, is, that it furniſhes inexhauſtible matter for ELEGANT CONVERSATION. They who cannot partake in ſuch converſation are glad to exclude it, by giving it the name of pedantry; and they too often ſucceed.

‖ Nothing more improving. Nothing more truly delightful. They are the luxury of the ſoul, and its beſt

and is expected, that a ſcholar ſhould ſometimes talk on ſcholar-like ſubjects; nor is he in the leaſt more culpable or ridiculous than the military man, the merchant, the ingenious artiſt, who naturally love to expatiate on thoſe things which claim their daily attention.

Yet the fear of the imputation of pedantry, has prevented many a young man, not only from diſplaying, but acquiring knowledge. As I wiſh to remove every obſtacle which can impede the improvement of the ingenuous ſtudent, I cannot help exhorting him to aſſume a ſufficient degree of courage *, to deſpiſe the ridicule of thoſe whoſe praiſe would be ſatire †. Such is that of thoſe unfortunate perſons who have little taſte for any gratification but the groſſer pleaſures of the ſenſes, and

beſt employment, next to acts of benevolence and piety.

* Sapere AUDE. *Dare to be wiſe.* HOR.

† "And whether there be any ſuch or no, I cannot well tell: yet I heare ſaye, ſome young gentlemen of ours, count it their ſhame to bee counted learned; and perchance they count it their ſhame to bee counted honeſt alſo. For I heare ſaye, they medle as litle with the one, as with the other."

ASCHAM.

who have malignity enough to wiſh to reduce all others to their own level *.

He who profeſſes learning, muſt be conſcious of it, and it is blameable puſillanimity, not to aſſume a proper degree of modeſt confidence. It is to give the illiterate and the vain an advantage, which they cannot deſerve. Boldneſs is ſeldom among their defects; and where a proper ſpirit is wanting to oppoſe them, they will ſeldom heſitate to trample on genius, and put modeſt merit out of countenance †. I do not recommend an unſeaſonable diſplay of learning. No; I preſuppoſe that the poſſeſſor of it is not deficient ‡ in good ſenſe,

* I hope the Author of the Eſtimate of the Manners, &c. of the Times, was under the malignant influence of ſpeen, when he told the world, that among the great, "all knowledge and learning, except in gaming, wagers, good-eating, borough-jobbing, and intrigue, is ridiculed under the name and maſque of PEDANTRY."

† Gl'huomini SCACCIATI poſſedono la metà del mondo. *Bold and ſhameleſs men poſſeſs half the world.* Adag. Italicum.

‡ Ὡς οὐδὲν ἡ μάθησις ἦν μὴ νοῦς παρῇ. MENANDER. *Since learning is nothing without a* NOYΣ, *or prudence.* Sapere eſt principium et fons. *Good ſenſe is the ſource and principle of all.* HOR.

and

and with that he will ſeldom be guilty of a real indecorum. I am not ſingular in thinking, that men of great merit oftener injure themſelves and others by too little, than by too much confidence.

With reſpect to external behaviour, a ſubject on which ſo much has been lately ſaid, I will adviſe the ſtudent, who values the approbation of his own heart, to let SINCERITY be the principle of his converſation. Notwithſtanding what has been ſaid on the ART of pleaſing, a behaviour void of art or ſincerity, in word and deed, will ultimately beſt pleaſe the poſſeſſor of it*, and thoſe with whom he converſes throughout life. Let the ſtudent frequent good company, with good nature, good ſenſe, and a proper degree of ſpirit and vivacity to retort the malignant ſhafts of the ignorant, the forward, the vain, and the envious, and he will ſoon make a figure in it truly reſpectable. Let him know his own value, and modeſtly aſſume his natural rank †, and he will become both agree-

* Te tibi reddit amicum. *It cauſes you to be on good terms with yourſelf.* HOR.

† Invitta coppia è confidenza et arte. *Real ſkill and proper aſſurance united are invincible.* Adag. Ital.

able

able and eſtimable, though he ſhould never practiſe either ſimulation or diſſimulation *. Deceit of any kind argues a little, mean, and cowardly heart. It will one time or other be certainly detected, and when detected, it muſt be deſpiſed †. But the liberal ſtudent, according to an idea I have formed of him, ſhould, in his intercourſe with company, think, ſpeak, and act nothing ‡ which is not laudable; nothing which will not bear the broadeſt daylight, and acquire a luſtre from being rendered conſpicuous. Leave it to the ſordid

* Injuria autem nulla capitalior eſt quàm eorum, qui, cum maximè fallunt, dant operam ut viri boni videantur. *There is not a greater piece of injuſtice than that of thoſe, who, at the very time they are* PRACTISING DECEIT, *do all they can to appear* MIGHTY GOOD SORT OF MEN. CIC.

† Dare to be what you are, is a good maxim; but it will only be put in practice by thoſe who are what they ought to be. Every one however may reſt aſſured, that they are generally known for what they are, and that falſehood, like Cain, has a mark ſet upon it by Heaven. Mrs. CHAPONE. See the whole Eſſay on Affectation and Simplicity, in her Miſcellanies.

‡ Nihil non laudandum. *Nothing but what will admit of praiſe.* PATERC.

attendants

attendants on the great *, and to thoſe who ſee no other good but intereſt, to ſacrifice, in the ſhort period of life, ſome of the moſt valuable purpoſes † of living, the free uſe of reaſon, and the aſſertion of the dignity and liberty of a man.

Before I diſmiſs this ſubject, I will again caution the ſtudent againſt talking on learned ſubjects unſeaſonably, and incurring the appellation of a literary prater. And though I have adviſed him to exerciſe himſelf in compoſition, yet I will alſo caution him againſt the itch of ſcribbling, or the love of writing without the pain of thinking. Let him never take the pen in hand, nor place the paper before him, till

* VILES ANIMÆ et effrontes, Lucelli causâ ut muſcæ ad mulctra, ad nobilium et heroum menſas advolant in ſpem ſacerdotii. *Vile and impudent ſpirits, who, for the ſake of a little gain, hover, like flies at a milk-pail, round the tables of the great, in hopes of getting a living.* LUTHER.

With reſpect to patronage in the preſent times, we may ſay: Præſtat dentiſcalpia radere, quam literariis monumentis magnatum favorem emendicare. *You will get more from the great as a* DENTIST *(or maker of toothpicks), than as a writer.* SATYR. MENIP.

† Propter vitam, vivendi perdere cauſas. *For the ſake of life, to give up the purpoſes of living.* JUV.

he

he has beſtowed much time and deep thought on the ſubject. To the want of this previous attention we owe the numerous productions which diſgrace letters, and die almoſt as ſoon as they are brought forth *; which, like the weeds in a garden, ſpring up luxuriantly without cultivation, which are uſeleſs or noiſome, and which only ſerve to impede the growth of ſalutary plants and pleaſant flowers.

Pretenders ariſe in every department, and diſgrace it. Let the liberal and ſolid ſcholar attend to the circumſtances of time and place †, in the modeſt diſplay of his attain-

* There is no end of making books, ſaith the Wiſe Man. Eccl. xii. 10.

"No end," ſaith the great Lord Coke, remarking on this paſſage; but it muſt be underſtood of thoſe books which are written TO NO END. Qui nec metam ſibi nec finem proponunt.

† —— Ubi, quomodò, quandò. *Where, how, when.*

"Learning and ſcience, or rather learned and ſcientific terms, when introduced out of ſeaſon, become what we call pedantry. The ſubject may have merit, the terms be preciſe, and yet, notwithſtanding, the ſpeaker be a pedant, if he talk without regard either to place or time."

The following ſtory may perhaps illuſtrate this aſſertion. "A learned doctor of Paris was once purchaſing

attainments. It is unmanly timidity to conceal them on proper occaſions; it is ridiculous arrogance to obtrude upon unwilling and injudicious obſervers*. Modeſty is the characteriſtic of real merit, and firmneſs

chaſing a pair of ſtockings, but unfortunately could find none that were either ſtrong enough, or thick enough. Give me, ſays he to the hoſier, ſtockings of matter CONTINUOUS, not of matter *diſcrete*." Cited from the Menagiana by Mr. Harris.

* He will do right to remember the advice of the ſtoic philoſopher.

Μηδὲν βουλου δοκεῖν ἐπίσασθαι. κἂν δόξης τισὶν εἶναι τις· ἀπίσει σεαυτω. *Be not deſirous of ſhowing off with your knowledge; and if you ſeem to any to be ſomebody, ſtill diſtruſt yourſelf.*

I will take this opportunity of inſerting from this philoſopher, ſome conſolatory paſſages from the neglect which ſcholars and the lovers of wiſdom often find.

Προετιμήθη σου τὶς ἐν ἐσιάσει, ἢ ἐν προσαγορεύσει, ἢ ἐν τῳ παραληφθῆναι, εἰς συμβουλίαν; εἰ μεν ἀγαθὰ ταῦτά ἐσι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος. εἰ δὲ κακὰ, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες. μέμνησο δὲ ὅτι οὐ δύνασαι μη ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν, ἐκείνων τῶν ἴσων ἀξιοῦσθαι.

Πῶς γὰρ ἴσον ἔχειν δύναται, ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τω φοιτῶντι; ο μη παραπέμπων τω παραπέμποντι; ὁ μὴ ἐπαινῶν τῳ ἐπαινοῦντι; ἄδικος οὖν ἔση κ᾽ ἄπλησος, εἰ μη προϊέμενος ταῦτα, ἀνθ' ὧν ἐκεῖνα πιπράσκεται, προῖκα αὐτὰ βουλήση λαμβάνειν. ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω τύχῃ· ἂν οὖν τις προϊέμενος τον ὀβολὸν, λάβη θρίδακας, σὺ δὲ μὴ·

firmneſs of conſcious dignity. The man of ſenſe will be diffident, but at the ſame time

μὴ προϊέμενος μὴ λάβῃς, μὴ ὀλίγου ἔλαττον ἔχειν τοῦ λαβόντος. ὡς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὄβολον, ὃν οὐκ ἔδωκας. τὸν αὐτὸν δὲ τρόπον κἀνταῦθα· οὐ προσεκλήθης ἐφ' ἑστιάσίν τινος; οὐ γαρ ἔδωκας τῷ καλοῦντι πόσου πωλεῖ τὸ δεῖπνον· ΕΠΑΙΝΟΥ δ' αὐτὸ πωλεῖ, ΘΕΡΑΠΕΙΑΣ πωλεῖ. δὸς οὖν τὸ διαφέρον, εἰ σοι λυσιτελεῖ τὸ πωλούμενον. εἰ δὲ κἀκεῖνα θέλεις μὴ προϊεσθαι, καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ, καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ του δείπνου; ἔχεις μεν οὖν· τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἤθελες, τὸ μὴ ανεχέσθαι αὐτοῦ ἐπὶ τῆς εἰσόδου. *Is any one preferred before you at an entertainment, or in a compliment, or in being admitted to a conſultation? If theſe things are good, you ought to rejoice that he hath got them: And, if they are evil, do not be grieved that you have not got them. And remember, that you cannot, without uſing the ſame means which others do, to acquire things not in our power, expect to be thought worthy of an equal ſhare of them. For how can he who doth not frequent the door of any great man, doth not attend him, doth not praiſe him, have an equal ſhare with him who doth? You are unjuſt then and unſatiable, if you are unwilling to pay the price for which theſe things are ſold, and would have them for nothing. For how much are lettuces ſold? A halfpenny, for inſtance. If another then, paying a halfpenny, takes the lettuces, and you, not paying it, go without them, do not imagine that he hath gained any advantage over you. For as he hath the lettuces, ſo you have the halfpenny which you did not give. So, in the preſent caſe, you have not been invited to ſuch a perſon's entertainment; becauſe you have not paid him the price for which a ſupper is ſold. It is ſold for praiſe: it is ſold for attendance. Give him then the* value,

time will have ſpirit enough to repel the inſolent attacks of ignorance and envy.

value, if it be for your advantage. But if you would at the ſame time, not pay the one, and yet receive the other, you are unſatiable and a blockhead. Have you nothing then inſtead of the ſupper? Yes indeed you have; the not praiſing him whom you do not like to praiſe; the not bearing with his behaviour at coming in, or (according to Simplicius) the attendance in his antichamber.

Mrs. CARTER's Tranſlat.

True learning (I may add), true taſte, and true genius, can ſcarcely conſiſt with abject ſervility. Yet perſons with the characters of theſe qualities have often been diſgracefully ſubmiſſive to rank and opulence. Let the liberal ſcholar aſſert his independence of ſpirit. The pleaſure of it will repay him. Leave thoſe to be rewarded by fortune, who court her favour. They become voluntary ſlaves, and dearly earn the wages of their ſervitude. The man of a good heart, and enlightened mind, and an independent ſpirit, may be

Καὶ πενίην Ἶρος, καὶ ΦΙΛΟΣ ΑΘΑΝΑΤΟΙΣ. EPICT.
As Irus poor, and yet the friend of Gods.

——— Eſto

Liberque et ſapiens ——
Be free and wiſe. PERSIUS.

Jove fix'd it certain, that whatever day
Makes man a ſlave, takes half his worth away.

POPE's Odyſſey.

The pride, inſolence, ignorance, and folly of many among thoſe who inherit titles, and who are falſely called THE GREAT, are ſuch as no man of learning, ſenſe, and ſpirit, can or ought to endure. Yet if he

he wiſhes to be admitted to their tables, and hopes to be rewarded with the preferments which they have to beſtow, he muſt not venture to CONTRADICT THEM, or indeed to expreſs his own ſentiments with that freedom which, AS A MAN, AND AS A WELL-EDUCATED MAN, he ought to claim. Is a mean, ſervile, avaricious, and laſcivious lordling, equal to an honeſt, virtuous, generous, and learned commoner? No, ſurely; the lordling is ſo far beneath him, whatever be his title or eſtate, as not to deſerve his notice, on any other account than the common motives of pity or philanthropy.

The polite private tutors of the young nobility ſhould not conceal from their pupils the fine ſentiments of the eighth ſatire of Juvenal.

SANCTUS HABERI. [RERIS?
JUSTITIÆQUE TENAX FACTIS DICTISQUE ME-
AGNOSCO PROCEREM.—Salve, Getulice, ſeu tu
Silanus, quocunque alio de ſanguine rarus
Civis et egregius patriæ contingis ovanti;
Exclamare libet populus quod clamat, Oſyri
Invento. Quis enim GENEROSUM dixerit HUNC, QUI
INDIGNUS GENERE et PRÆCLARO NOMINE TAN-
TUM
INSIGNIS? NANUM cujuſdam ATLANTA vocamus...
.... CANIBUS PIGRIS ſcabieque vetuſtâ
Lævibus et ſiccæ lambentibus ora lucernæ,
Nomen erit PARDUS, TIGRIS, LEO. Si quid adhuc eſt
Quod fremit in terris violentius. Ergo cavebis
Et metues, ne tu SIC Creticus aut Camerinus.
—— —— ——IMA PLEBE quiritem
Facundum invenies: ſolet hic defendere cauſas
NOBILIS INDOCTI, &c.

See this Sat. poorly tranſlated by Stepney in Dryden's Juvenal. It is to be lamented that Dryden or Dr. Johnſon have not tranſlated all the ſatires of the ſpirited Juvenal.

SECTION XXIX.

ON PRIVATE TUITION.

Non tali auxilio. *Such aid we want not.* VIRG.

I AM not now entering on a compariſon between the advantages of private and public education. I have already given the preference to public. But as many will ſtill chuſe a private education, and as in ſeveral caſes it will be neceſſary, I will add a few obſervations on the mode of conducting it.

The great object is, to ſecure as many of the advantages of public education, with as few of its inconveniencies as poſſible. I think it therefore adviſeable, that the plan of public education ſhould be adhered to, as cloſely as the difference of circumſtances will admit. I know very well, that a thouſand whimſical modes are purſued by private tutors. They are generally ſuch as the inventors and adopters warmly recommend. Both are ſincere in their recommendation; for we naturally love our own inventions,

and the objects of our adoption. Novelty has alſo that irreſiſtible charm, which induces parents to enter their ſons, with eagerneſs, on a plan which has the appearance of improvement and innovation. But as education is an affair of high importance, I wiſh that no ſcheme may be generally purſued, which has not received the ſanction of experience. The welfare of the community is at ſtake, when a general change is introduced in the forms of education.

I ſhould think it right, in private tuition, to uſe the ſame grammars, books of exerciſes, and editions of claſſics, as are received in the beſt ſchools. Neither partiality for an editor, nor for ſome ſingular method, which has the appearance of plauſibility *, but wants the ſeal of experience, ſhould induce the private tutor to receive a book,

* Almoſt every private tutor, who, according to the preſent faſhion, takes parlour pupils at an immoderate price, pretends to ſome NOSTRUM, OR NEW AND EXPEDITIOUS METHOD of teaching; which proves infallibly, that all the maſters that have preſided at Eton, Weſtminſter, Wincheſter, the Charter-Houſe, Merchant-Taylors, and St. Paul's, were fools and blockheads, in compariſon with the redoubtable and ſelf-important innovator or empiric.

or purſue a plan, of which he has never known the effects. He may mean to try experiments; but the pupil is to be pitied, whoſe improvement is to be hazarded by the trial of experiments. If I were to cultivate a farm, I would rather be guided by the practical, though illiterate farmer, who had managed it with ſucceſs, than by the writer on huſbandry, whoſe ſkill in the art is acquired in his library. So, I would rather conduct a pupil in the beaten path, which has led tens of thouſands to the ſummits of learning, than by untried ways; notwithſtanding that they are pointed out by the truly ingenious as ſhorter and pleaſanter. Schemers and projectors are ſeldom much relied on by the prudent in any department. They commonly are hurried, by a warm imagination, beyond the limits of truth and reaſon. A machine will often appear to anſwer the intention in the model, which is afterwards found unable to perform its movements, when erected in the proper magnitude and ſituation.

One great error I have ſometimes diſcovered in the conduct of private tuition. The care of grounding boys, as it is called,

in the elements of Latin grammar, has been often neglected. Though the pupils have been enabled to conſtrue an eaſy author without much difficulty, yet they were often ſtopped at an unuſual conſtruction, and appeared to be totally unacquainted with *Propria quæ maribus*, *As in præſenti*, and the Syntax. Indeed, ſome tutors have made a merit of not burthening the boy's memory with Latin rules. I hope that they found their method ſucceſsful. All I can ſay of its ſucceſs is, that I never yet found a ſcholar unacquainted with theſe rules, who, in reading the claſſics, was not often at a loſs, and often miſtaken. I imagine that, as the buſineſs of hearing the frequent repetition of the rules, is certainly not the moſt agreeable part of his employment, a tutor may ſometimes have perſuaded himſelf, that it was unneceſſary. But if I might be attended to, the pupil ſhould be obliged, during ſeveral of his firſt years, to learn grammatical parts in the evening, and repeat them every morning, in the manner of the moſt approved ſchools. He ſhould alſo be obliged to parſe the paſſage which he conſtrues, and to exemplify the

rules of the grammar in every leſſon. This buſineſs, though not very amuſing to the teacher, will give the ſcholar a clearneſs and a preciſion, which are of the utmoſt conſequence in contributing to the ſucceſs of his purſuits.

There can be no exerciſes better adapted to the improvement of boys, than thoſe which are uſually appointed as evening taſks at a great ſchool. Such are the making of Latin, and the compoſition of themes, verſes, and declamations both in Latin and Engliſh. A copy of ſome of theſe ſhould be required of the pupil every morning, or once in two or three days; according to the length and the difficulty of the compoſition. The ſame ſtrictneſs of rule, regularity of method, and ſteadineſs of diſcipline, ſhould be obſerved in exacting theſe exerciſes, as is in a well-regulated ſchool.

The private tutor poſſeſſes peculiar opportunities for the infuſion of moral and religious principles, and peculiar advantages for the reſtriction of his pupil from the contagion of vicious example. I ſincerely wiſh, that theſe opportunities and advantages may never be neglected, and

that private tuition may prove, that it has juſtly claimed the power of producing better men, if not better ſcholars, than are uſually formed in a public ſchool. I am the more induced to expreſs this wiſh at preſent, becauſe I have obſerved, that private tuition ſeems lately to have prevailed in this country, more than ever*; and yet at the ſame time it is confeſſed, that profligacy of manners was never more conſpicuous.

It has indeed been the cuſtom among the richer orders, to endeavour to combine the advantages of a public and private education, by placing their ſons at a celebrated ſchool, and at the ſame time under the care of a private tutor†, reſident in the ſchool,

* Clergymen have found it a very convenient mode of encreaſing their incomes, which indeed are uſually too narrow. And it is certainly a very reputable method of acquiring money; but it ought to be remembered by parents, that not every man who is learned himſelf, or pretends to learning, and is willing to encreaſe his fortune by taking pupils, is acquainted with the proper and practicable methods of inſtructing boys.

† A private tutor may certainly be particularly uſeful in promoting the improvement of very little boys, who are

ſchool, or in its neighbourhood. The buſineſs of the private tutor is often, in this caſe, little more than to make the boy's exerciſes for him. If the diſcipline of the ſchool is duly maintained, the aſſiſtance is not neceſſary. We do not find that the great ſcholars produced a century, or even half a century ago, had any other aid than that afforded in a good ſchool, and ſeconded by their own aſſiduity. Very weak boys will indeed want leading-ſtrings, or crutches; but the boy of parts derives new ſtrength from being accuſtomed to confide in his own efforts. A private tutor, whoſe whole employment conſiſts in removing the difficulties attending the diſcipline of a great ſchool, is unintentionally a promoter of idleneſs, and conſequently of ignorance, vice, and miſery.

The opulent and luxurious wiſh for learning, and would often moſt readily buy it, if it were to be purchaſed without labour or confinement. But it is not

are learning the accidence; and who are not attended to at great ſchools, ſo much as their ſeniors, though they want more attention.

to be bought*; it is to be earned by long and perſevering endeavours. Aſſiſtance may indeed be procured in abundance by means of riches; but it happens in this caſe, that they who proceed with the leaſt extraneous aid, more than is quite neceſſary, proceed with the greateſt ſucceſs †.

* Univerſities can give degrees, a king can confer titles; but neither they nor he, not all the world, can give learning by diploma. And

Tu quod es, e populo, quilibet eſſe poteſt ——
What you are, any one of the loweſt of the people might be if fortune had pleaſed;

may be ſaid to the greateſt potentate on earth, who is illiterate, but not to the ſcholar or genius.

† The venerable name of Mr. Locke, who ſpeaks on theſe ſubjects in a tone unuſually deciſive and peremptory, has induced many to prefer private tuition, and to avoid Latin exerciſes. "But after all, ſays he, if the boy's *fate be to go to ſchool* to get the Latin tongue, 'tis in vain to talk to you concerning the methods I think beſt to be obſerved in ſchools; you muſt ſubmit to that you find there; nor expect to have it changed for your ſon; but yet by all means obtain, if you can, that he be not employed in making *Latin themes and declamations*, and leaſt of all *verſes of any kind*." But Mr. Locke is an argument againſt his own doctrine, and is a ſtriking inſtance of the excellent effect of that mode of edcuation, which, in the warmth of the reforming ſpirit, he was led

led to diſapprove. For I will remind the reader, that Mr. Locke was of Weſtminſter-ſchool; that he continued there till he was *nineteen*; that he then went to Oxford, became a ſtudent of Chriſt-church-College, and diſtinguiſhed himſelf there by a copy of *Latin verſes*, addreſſed to Cromwell on his peace with the Dutch in 1653. They indeed are not remarkably excellent, for Mr. Locke's genius was not poetical. Perhaps his *judgment* in polite learning may be diſputed; for he was a profeſſed admirer of Blackmore, as appears by one of his letters to Mr. Molyneux. But the fruits of his philoſophical genius, his diſtinguiſhing talent, ſufficiently diſplay the excellence of the mode in which they were cultivated. Had his genius been equal in poetry, the effects of that mode would probably have been equally conſpicuous in poetical compoſition. The exerciſe of his mind, while a boy, in Latin verſification, even if he had no poetical ideas, tended to encreaſe that acumen for which he afterwards became illuſtrious.

In the book which this great and good man has written on the ſubject of education, he profeſſes to preſcribe for the *gentleman*, and not the *ſcholar*; a diſtinction which will not be generally admitted in a very enlightened age. The ſuperficial knowledge of antient languages and learning, which he recommends to this gentleman, would be deſpiſed by many a ſchool-boy. A very ſmall part of the treatiſe is appropriated to learning; an extraordinary circumſtance in ſo great a ſcholar. A man of leſs ſolidity has very ſtrongly recommended to his ſon, amidſt ſome leſs valuable advice, a *profound knowledge of Greek and Latin*; to a ſon, who was to be almoſt profeſſionally *a man of faſhion*. From a man ſo devoted to exteriors, this is an honourable teſtimony in favour of that Greek and

Latin,

Latin, which the noſtrums of educating quackery often ſuperſede.

With reſpect to the propriety of placing boys under private tutors, parents muſt be influenced by thoſe CIRCUMSTANCES, which cannot be foreſeen or completely deſcribed, and which render a practice right in particular caſes, which in general is to be reprobated.

" Pour aimer la vie paiſible et domeſtique il faut la connôitre ; il faut en avoir ſenti les douceurs dès l'enfance. Ce n'eſt que dans la maiſon paternelle qu'on prend du goût pour ſa propre maiſon, et toute femme que ſa mère n'a point élevée n'aimera point élever ſes enfans. Malheureuſement il n'y a plus d'education privée dans les grandes villes. La ſociété y eſt ſi générale et ſi mêlée qu'il ne reſte plus d'aſile pour la retraite et qu'on eſt en public juſques chez ſoi. A force de vivre avec tout le monde en n'a plus de famille, a peine connôit-on ſes parens ; on les voit en etrangers, et la ſimplicité des mœurs domeſtiques s'éteint avec la douce familiarité que en faiſoit le charme. C'eſt ainſi qu'on ſuce avec le lait le goût des plaiſirs du ſiècle et des maximes qu'on y voit regner." ROUSSEAU.

SECTION XXX.

ON THE UTILITY OF EXAMINATIONS.

Te ſcire hoc ſciat alter.
That you know this, let others alſo know. PERSIUS.

PUBLIC examinations have of late been eſtabliſhed in ſome colleges, and nothing has been found to contribute more to the ſucceſs of the academical diſcipline. The ſame ſalutary conſequences will flow from the practice, if it ſhould be generally imitated in the nurſeries to the univerſity.

A maſter cannot beſtow an hourly and particular attention on all the younger ſcholars of a large ſeminary. It is certain, that the firſt elements may be even better taught by diligent aſſiſtants of inferior learning and abilities. Patience, attention, and temper, are the principal qualities required in teaching the accidence; for the method will be preſcribed by the book itſelf, or by the ſuperintendant. But I think it indiſpenſably requiſite, that the maſter ſhould examine every claſs at leaſt once in a fortnight.

night. The conſciouſneſs that an account is to be given of the degree of improvement made within a limited time, will cauſe a greater degree of diligence both in the ſcholars and in the aſſiſtants *.

Periodical

* I will cite the following paſſage on the ſubject of uſhers from Goldſmith, who was himſelf an uſher, and therefore ſpeaks from experience.

"We ſend boys, ſays he, to board in the country, to the moſt ignorant ſet of men that can be imagined. But, leſt the ignorance of the maſter be not ſufficient, the child is conſigned to the uſher. This is commonly ſome poor needy animal, little ſuperior to a footman either in learning or ſpirit, invited to his place by an advertiſement, and kept there merely from his being of a complying diſpoſition, and making the children fond of him. You give your child to be educated to a ſlave, ſays a philoſopher to a rich man; inſtead of one ſlave you will then have two."

GOLDSMITH.

Uſhers, however, when well qualified and well behaved, are very valuable perſons, and ought to be reſpected. I cite another paſſage from Goldſmith, and coincide with him on the neceſſity of a maſter's ſhewing reſpect, and making the boys ſhew reſpect to the uſhers. They are often cruelly and contemptuouſly treated, to the great injury of the ſcholars as well as of themſelves. But let us hear Goldſmith, who ſpeaks very truly and feelingly upon the ſubject.

"If a gentleman, upon putting out his ſon to one of theſe houſes (country boarding ſchools), ſees the uſher diſregarded by the maſter, he may depend upon it,

Periodical examinations, at ſhort intervals, will cauſe the mind to retain what it receives *. The mind is prone to indolence, and

it, he is equally diſregarded by the boys. The truth is, in ſpite of all their endeavours to pleaſe, they are generally the laughing-ſtock of the ſchool. Every trick is played upon the uſher. The oddity of his manners, his dreſs, or his language, are a fund of eternal ridicule. The maſter himſelf cannot help, now and then, joining in the laugh; and the poor wretch, eternally reſenting this ill-uſage, ſeems to live in a ſtate of war with all the family. This is a very proper perſon, is it not, to give children a reliſh for learning? They muſt eſteem learning very much, when they ſee its profeſſors uſed with ſuch little ceremony. If the uſher be deſpiſed, the father may be aſſured the child will never be properly inſtructed."

GOLDSMITH.

I muſt bear my teſtimony againſt the imperious uſage which uſhers ſometimes receive from maſters, and the inſolence with which boys are often allowed to behave to theſe ingenious, but unfortunate men. They are allowed to inſult the uſher with impunity, leſt the parents ſhould be offended, if a poor man's part ſhould be taken againſt the froward CHILD OF THE RICH, to whom a mercenary maſter meanly crouches.

* Theſe are ſtudies wherein our noble and our gentle youth ought to beſtow their time in a diſciplinary way from twelve to one-and-twenty, unleſs they rely more upon their anceſtors dead, than upon themſelves living. In which methodical courſe it is ſo ſuppoſed,

and will eaſily ſuffer that to eſcape, which no immediate hopes or fears induce it to preſerve. But when it foreſees the certainty of a ſtrict inquiry into its acquiſitions, it will not only retain much which it would otherwiſe loſe, but will retain it with accuracy *. Periodical examinations will alſo furniſh

ſuppoſed, they muſt proceed by the ſteady pace of learning onward, as at CONVENIENT TIMES, FOR MEMORY'S SAKE, TO RETIRE BACK INTO THE MIDDLEWARD, AND SOMETIMES INTO THE REAR OF WHAT THEY HAVE BEEN TAUGHT, UNTIL THEY HAVE CONFIRMED AND SOLIDLY UNITED THE WHOLE BODY of their perfected knowledge, like the laſt embattling of a Roman legion.

MILTON's Tractate.

Educatio firmatur crebrâ ante traditorum REPETITIONE, quam velim frequentiſſimam eſſe, nec tamen triſtem aut moroſam, ſed per interrogatiunculas ſuaves jucundaſque eorum quæ lecta vel audita fuerunt. *Education is confirmed by a frequent repetition of things that have been previouſly taught, which repetition I would have very frequent, yet not too ſtrict or ſevere—but by means of pleaſant and entertaining little queſtions concerning things which have been read or heard.*

SCHEFFERUS.

* Tanaquil, Faber ſays, in his method of Teaching, which contains ſome ideas not ſo generally to be approved, " I always examined my ſcholar, before he went to bed, in what he had learned that day; for I take this to be the beſt means to retain the fugitive ideas,

furniſh occaſion for the diſplay of excellence, and will conſequently excite a deſire to

ideas, and to ſtrengthen the memory, without which all the ſtudying and reading is but to draw water with a ſieve."

Another excellent method of improving the elder boys is, to let them ſometimes hear the younger. For one of the ſureſt means of being taught, is to teach. And the ſenior boys of a good ſchool are often as capable of inſtructing their juniors in the elements of learning, as the aſſiſtants or the maſters. Quicquid didiceris, id confeſtim doceas. Sic et tua firmare et prodeſſe aliis potes. Simul atque in literarum judicio promoveris nonnihil, enitare ut per totum diem, ſi fieri poſſit, doceas; ea doce, quæ noveris, ſi non omnia nôſti. Sedulo curandum, ut vel prece, vel pretio, habeas unum, cui ea, quæ velis, poſſis recitare. Si pro horis ſingulis exiguam pecuniam dederis auditori, atque hoc modo quatuor aut quinque aureos expenderis, tantum comperies te profeciſſe tum in literis, tum in formâ docendi, ut vel palam ea audeas profiteri.

Whatſoever you have learned teach it immediately. So you may ſecure your own, and benefit others. — As ſoon as you have made ſome improvement, endeavour, if poſſible, to teach all day long. Teach that little you do know, though you do not know every thing. You muſt take particular care, that either for love, or money, you may have ſome one to whom you may repeat whatever you chuſe. If you pay a hearer ſo much an hour, and it coſt you a few guineas, you will find yourſelf improve ſo much in learning, and in a method of teaching, that you may ſoon venture openly to profeſs them. RINGELBERG.

Ad

to make a good appearance. Praiſes, rewards, diſgrace, and puniſhment, beſtowed in a ſerious manner on a ſolemn occaſion in the ſight of the whole ſchool, will have a better effect than when given ſeparately, and in private.

By being accuſtomed to give unpremeditated reſponſes to unexpected interrogations, the mind will acquire thoſe valuable habits, a quickneſs of recollection, and a readineſs of reply.

So many, indeed, and ſo important, are the beneficial effects of this practice, that I will for once moſt confidently recommend it to all, as ſecuring and increaſing improve-

Ad comparandam ſolidam doctrinam via tutiſſima certiſſimaque eſt docere. Signum enim ſcientis eſt poſſe docere, imo et gradus ad ſcientiam firmiſſimus. *To procure ſolid learning, the ſafeſt and ſureſt method is to teach. For to be able to teach, is a ſign a man underſtands things himſelf—and it is alſo the ſureſt ſtep to knowledge.* FICHETUS.

Alios quoque doceas; nuſquam enim melius deprehenderis quid intelligas, quid non. Atque interim nova quædam occurrunt commentanti diſſerentique. *Teach others alſo; for by no other means will you better diſcover what you underſtand, and what not. And, in the mean time, new ideas occur to you while you are commenting and diſcourſing.* ERASMUS.

ment

ment in every ſtage of the ſcholar's progreſs, and in every part of his purſuits while under ſcholaſtic or academical authority *.

* As this ſection nearly cloſes the topic of literary inſtruction, I will add a few concluding remarks.

I have particularly recommended claſſical learning; but I do not recommend it EXCLUSIVELY. . . I think it ought to claim the EARLIEST attention, and to form THE FOUNDATION; becauſe no other learning contributes ſo much to open and to poliſh the mind.

After this poliſh and expanſion are acquired, and this foundation laid, I recommend an attention to the ſciences, to natural hiſtory and experimental philoſophy, to botany, to chemiſtry, to painting, to ſculpture, to architecture, to mechanical works, and in general to all the productions of human ingenuity. A capacious mind will view the univerſe and all that it contains, as one vaſt volume laid before it for peruſal. Philology alone is comparatively a confined, though elegant attainment.

Now the ſciences are not ſo difficult as at firſt ſight they appear to be. The appearance of difficulty ariſes from their having been uſually treated in a dry and technical manner. I will adviſe the liberal ſcholar to BEGIN with the moſt popular and eaſieſt treatiſes, ſuch, for inſtance, as are Dr. WATSON'S ESSAYS, in the particular department of CHEMISTRY, lately publiſhed, CLARE'S MOTION of FLUIDS, COTES'S LECTURES, and many other Treatiſes, equally remarkable for perſpicuity of expreſſion.

SECTION XXXI.

ON THE REGULATION OF PUERILE DIVERSIONS.

Gay Hope is theirs, by Fancy fed,
Leſs pleaſing when poſſeſt;
The tear forgot as ſoon as ſhed,
The ſunſhine of the breaſt:
Their's buxom Health of roſy hue,
Wild Wit, Invention ever new,
And lively Cheer, of Vigour born,
The thoughtleſs day, the eaſy night,
The ſpirits pure, the ſlumbers light,
That fly the approach of morn. GRAY.

Luſus pueris proderunt.
A little play will do boys good. QUINTILIAN.

MANY fanciful methods have been invented by thoſe who wiſhed to render puerile ſports conducive to improvement. I never found that they were ſucceſsful. While they continued novelties, they gained attention. But the artifice was ſoon viſible; and ſuch is the perverſeneſs of our nature, it was no ſooner diſcovered that the ſports, whatever they were, tended to improvement, than they were conſidered as a taſk, and neglected.

I muſt own myſelf an advocate for puerile liberty, during the allotted hours of relaxation. Boys have much reſtraint and confinement in the time of ſtudy. In the intervals of application, they ſhould have every indulgence conſiſtent with moral and perſonal ſafety. They ſhould contrive their own amuſements, and vary and diſcontinue them at their own pleaſure. They will take violent exerciſe; but violent exerciſe is neceſſary at their age to promote growth, and is rendered more deſirable on account of the many hours which they ſpend in a ſedentary employment. They will run riſques; but by theſe they will gain experience, and a neceſſary degree of courage.

Parents, therefore, often err, from an amiable cauſe indeed, when their ſolicitude for the ſafety of their children induces them to keep them under painful reſtraint, and to debar them the enjoyment of diverſions common to their age, but attended with ſome degree of danger. In ſpite of every precaution, boys of ſpirit will engage in the uſual amuſements of their equals; and, if they have been confined, will naturally run into greater extravagancies in behavi-

our, than their companions. My obſervations are profeſſedly the reſult of actual experience; and from experience I am able to aſſert, that boys of manly ſpirits are often quite broken down, and rendered effeminate and contemptible, by too great a degree of parental ſolicitude. Maternal fondneſs in exceſs has often cauſed a favourite boy, who promiſed better things, to become at laſt what is called in the world a poor creature.

I could quote many paſſages from the wiſeſt among the antients, tending to prove the expediency of inuring children to hardſhips and dangers. But they have been often quoted, and it is my deſign to attend to reaſon more than to authority. It cannot then be denied, that the exerciſes and employments of the body, whatever they may be, produce a powerful effect on the diſpoſition. Some idea of the turn of mind is uſually and juſtly formed from the profeſſion, the trade, the daily occupation *. Thoſe

* Ει δὲ ὐυδέποτ' ὅιμαι δυνατὸν, μικρὰ κὴ φαῦλα πράτλοντας μεγα κὴ νεανικὸν φρόνημα λαβεῖν, ὥσπερ ὐυδὲ καλὰ κὴ λαμπρὰ πράτλοντας μικρὸν κὴ ταπεινὸν φρονεῖν. *It is, I think, impoſſible,*

Thoſe of the effeminate kind ſuperinduce effeminacy; weakneſs of mind, no leſs than imbecility of body. Something ſimilar happens in puerile diverſions. The boy who has been kept in leading-ſtrings too long, and reſtrained from hardy ſports by the fondneſs of his mother, will ſcarcely ever become a man; or poſſeſs that becoming ſpirit which can enable him to act his part with propriety.

Health, vigour, cheerfulneſs, and a great degree of mental ſtrength, depend on a liberal uſe of thoſe active exerciſes which conſtitute, in modern ages, the gymnaſtic part of education. I would only wiſh ſo much reſtraint as may keep them from vicious actions, from vulgar company, from a habit of quarrelling, and from feats of imminent and real danger.

The elder boys are to be encouraged in manly ſports, for other and more important reaſons. At the age of ſeventeen or

impoſſible, that they who do little and mean actions can entertain great and manly ſentiments; as, on the other hand, they who are converſant in honourable and ſplendid employments, cannot think in a little and low manner.

DEMOSTHENES.

eighteen, they ſhould be indulged, even FOR A MORAL PURPOSE, in fiſhing, ſhooting, hunting *, tennis, cricket, and all other diverſions conſiſtent with ſafety, good company, health †, and œconomy. The propenſities to vicious pleaſures are often at that age impetuous. Nothing tends more TO DIVERT THEIR COURSE, and leſſen their influence, than a keen love of innocent ſports, and an ardent purſuit of them continued even to fatigue ‡.

* Terence, mentioning the keen purſuits uſual among young men, enumerates the love of hounds, horſes, and *attending the philoſophers*.

Quod plerique omnes faciunt adoleſcentuli
Ut animum ad aliquod ſtudium adjungant, aut equos
Alere, aut canes ad venandum, aut ad philoſophos.

As moſt young men apply themſelves to ſome favourite purſuit, ſuch as keeping horſes or hounds, or attending philoſophers.

If the attending of philoſophers, or *reading*, were now as generally numbered among the *ardent purſuits* of young men, as the other two diverſions, it would have a happy influence on the *national proſperity*, as well as underſtanding and morals.

† Necet empta dolore voluptas.

Pleaſure bought at the price of ſubſequent pain is a bad bargain. HOR.

‡ Maximè hæc ætas a libidinibus eſt arcenda . . . in labore corporis exercenda.

Otia

Otia ſi tollas, periere Cupidinis arcus.

This time of life is above all others to be kept from the indulgence of inordinate paſſions, to be exerciſed in bodily labour. And if you preclude LEISURE, *Cupid's bow is ſoon unſtrung.* CIC. & OVID.

Nella guerre d'amor chi fuge vince. Effugere eſt triumphus. *In the war of love, to retreat is to conquer.*

" As to cards and dice, I think the fafeſt and beſt way is, never to *learn* any play upon them, and ſo to be incapacitated for thoſe dangerous temptations, and incroaching wafters of uſeful time." LOCKE.

Mr. Locke lived in an age when cards did not take up a great portion of life. His advice in the preſent age will be laughed at by many. And indeed, as things are now conſtituted, cards are often found an uſeful relief to grave and reſpectable perſons. But the hours of youth are too precious to be laviſhed away upon them. Yet people of the world, a formidable, becauſe a numerous phalanx, will militate againſt ſuch doctrines as theſe. For

——— Alea quando
Hos animos? . . . . . .
Si damnoſa *ſenem juvat alea*, ludit et *hæres*
Bullatus parvoque *eadem* movet arma fritillo.
—— *Et quando uberior vitiorum copia?*

When had the dice ſuch ſpirit – if the deſtructive die pleaſes the old man, his heir in petticoats alſo plays, and ſhakes the ſame arms in a little dice-box —— and when, in conſequence of all this, was there a greater plenty of vices?

Yet ——— teneræ nimis
Mentes aſperioribus
Formandæ ſtudiis.

Minds already too effeminate muſt be ſtrengthened by more hardy purſuits. HOR.

While I recommend exercise, I will also recommend temperance to the student, as absolutely necessary to a successful prosecution of study. Boys are apt to exceed, and a master hardly dares to say to them, alendos volo, non saginandos, ne melioris mentis FLAMMULA EXTINGUATUR. *I would have you well fed, but not crammed and fattened up; lest the little flame of genius be extinguished.* SENECA.

A master who entertains scholars in his house, and who should attempt to restrain their appetites, would be suspected by mean minds of recommending temperance from parsimonious motives. Others will however coincide with my opinion when I assert, that temperance in eating and drinking, will contribute more to improve the natural force or abilities of the mind, than any art or any application. It is related of the unfortunate young Chatterton, that he was remarkably abstemious, and that it was a frequent and a favourite maxim with him, that a man might arrive at any height of improvement, or effect the most arduous undertaking, by dint of *industry and abstinence.* He practised what he thought; and this in some degree accounts for his uncommon attainments and productions at an age when the *full-fed* heir can scarcely read and write.

I will recommend to all students the perusal of Dr. Cheney's Medical Advice; or I will give it them in few words. "TAKE THE LEAST AND THE LIGHTEST FOOD, UNDER WHICH YOU CAN BE EASY." Your very soul will feel fresh vigour, your life will be longer and happier, and your conduct wiser.

SECTION XXXII.

ON HOLIDAYS, AND HOLIDAY TASKS.

Refert multum hoc ipſum otium quale ſit. Duas nempe ſpecies otii definiunt, operoſi alteram, atque ipſa in requie laborantis, ac circa honeſta ſtudia ſolliciti, quo nil eſt dulcius; alteram inertis et languidi et ſolam requiem complexi, quo nil fœdius, nil ſimilius ſepulchro. *It makes a conſiderable difference what kind of leiſure you mean. For they define two ſorts of leiſure; one ſort, that of him who is buſy, and fully employed and intent upon ſome liberal purſuit, even while at reſt, than which ſort nothing is more delightful; the other ſort is, that of the ſluggard and the ſpiritleſs lounger, who loves a ſtate of total inaction, than which nothing is more ſhameful, nothing more like the repoſe of a tomb.*

PETRARCHA.

Τίκτει γὰρ οὐδὲν ἐσθλὸν εἰκαία σχολή, *The vulgar ſort of leiſure produces no good.* SOPHOCLES.

I Shall not dwell on the common-place obſervations, concerning the pleaſure of reſt after labour, or the uſe of relaxation in a ſtudious life. The world is already ſufficiently convinced of its uſe and its pleaſure, and wants not arguments in its recommendation. It is in ſome degree certainly neceſſary. It affords a variety. It ſends back the ſtudent with freſh ſpirits to his purſuits; and,

and, indeed, it is no leſs deſirable to the inſtructor than to the ſcholar. The employment of a ſuperintendant of a ſchool is full of care and full of labour *; and he requires holidays for the ſake of his health, his amuſement, and his domeſtic affairs. But I muſt aſſert, however diſagreeable the doctrine, that in the greater part of ſchools there are by far too many holidays.

There are two ſorts of holidays, which muſt be conſidered diſtinctly; the breakings

* Grammatici genus hominum quo nihil calamitoſius, nihil affictius, nihil æquè diis inviſum foret, niſi ego (ſtultitia) miſerrimæ profeſſionis incommoda dulci quodam inſaniæ genere mitigarem. . . . Semper in ludis illis ſuis (in ludis dixi? imo in φροντιστηρίοις, vel piſtrinis potius ac carnificinis) inter puerorum greges, conſeneſcunt laboribus, fætore pædoreque contabeſcunt. SCHOOLMASTERS—— *than whom no ſet of men would be more unfortunate, more afflicted, and equally ill uſed by the Gods, if I (Folly) did not mitigate the inconveniences of a moſt miſerable profeſſion, by a certain ſpecies of madneſs which is agreeable. . . For even in their ſchools (in their ſchools, ſaid I? in their places of ſevere care and ſtudy, or rather in their workhouſes and condemned holes), among a herd of boys, they grow old in conſtant labour, and pine away in ſtink and naſtineſs.*

ERASMUS.

Declamare doces;—O ferrea pectora Vecti.

If you teach boys to ſpeak, &c you have need of iron lungs. JUV.

up,

up, or vacations, and the ſaints days and public feſtivals.

Breakings up are certainly proper*. They give the parent an opportunity of becoming intimately acquainted with his child's improvements, by placing them, during ſeveral weeks, under the parent's immediate inſpection. They enable the boy to ſee ſomething of the world, by introducing him to his own family, and their viſitors. They undoubtedly contribute to the pleaſure of the boy, the maſter, and the indulgent parent. They are, and have been, univerſally adopted, in all great and eſtabliſhed ſchools, without a ſingle exception; they are therefore wiſe inſtitutions.

But the queſtion ariſes, how long ſhould they continue, and how often be repeated? In ſome of our moſt antient and celebrated ſchools, the breakings-up happen not leſs than four times a year, and continue twice in the year ſix weeks. Beſides this, every

* Omnis triſtitia quæ continuatione ſtudii pertinacis adducitur, feriarum hilaritate diſcutietur. *All that ſadneſs which is brought on by a long continuance of uninterrupted ſtudy, will be diſſipated by the joyful holidays.*

SENECA.

red

red letter day, as it is called, is religiouſly obſerved as a play-day. Upon the whole, it appears, that not above half the year is really devoted to inſtruction. I ſhould be extremely ſorry to oppoſe the opinions of the very reſpectable ſuperintendants of theſe ſchools; but a regard to truth obliges me to ſay, that there is not the ſhadow of a good reaſon for allowing ſo large a number of holidays. Indeed, it is no reflection on the judgment of the preſent maſters or truſtees, to cenſure ſome of the long eſtabliſhed practices in their ſchools, ſince they are often authoriſed by written ſtatutes, and confirmed by a very powerful law, the law of cuſtom. But is half the year neceſſary to be dedicated to relaxation, on account of the labour of the other half? Surely not; and if I might venture to dictate on this ſubject, I would enact, that there ſhould be but two breakings-up in the year. They ſhould be at Chriſtmas, and at Midſummer, and ſhould continue one month each time.

The conſequences of too long and too frequent vacations are obvious. They are the loſs of time, which might be moſt uſe-

fully employed, the forgetting of thoſe things which were already acquired*, the contracting of idle and vicious habits, a diſreliſh of the employments, and an impatience of the confinement, of a ſchool.

With reſpect to the conſtant obſervation of ſaints days and public feſtivals in ſchools, I ſee little reaſon for it. I know not how a boy can pay a proper reſpect to a ſaint's day better, than by improving his mind, and endeavouring to acquire knowledge upon it. Are half the precious days of childhood and youth to be thrown away, without improvement, becauſe they are marked with a red letter in the almanac? The practice of keeping them at ſchool indiſcriminately, as they are often kept at preſent, is manifeſtly abſurd, and a relique of popery.

A few ſingle holidays ſhould, however, be allowed, in the intervals between the half-yearly returns of vacation. But I wiſh them to be granted in the following manner:

* ——Manent opera interrupta, minæque
Murorum ingentes.

The works unfiniſhed ſtand, the walls which promiſe mighty fabrics. VIRG.

If any one boy has performed an exerciſe of remarkable merit, or made an extraordinary proficiency, or behaved, in any reſpect, ſo as to deſerve diſtinction, let a holiday be conceded in honour of him, and let it be called his holiday. This cannot fail of exciting a ſpirit of emulation; and while it effectually contributes to the purpoſe of neceſſary recreation, it muſt alſo promote a general improvement.

A great diverſity of opinions prevails on the propriety of ſetting boys a taſk, to be performed in their long holidays. I wiſh every thing to be done, which can be done, to advance improvement, and therefore am led to deſire that the practice may be continued. It certainly contributes to keep up the boy's habit of application, as well as his knowledge already acquired. I have heard many arguments againſt it; but they all appeared to originate from that fatal ſpirit of relaxing*, and of diſſipation, which is

* Some maſters have entirely given it up. They have been obliged to ſubmit their judgment to the perverſeneſs of their boys, and the inconſiderate indulgence of parents. Indeed, their INTEREST has often compelled them to give it up. For boys, who have

is the ſource of vice as well as ignorance, and, when uncontrouled, preſages a general decreaſe of perſonal merit, and a conſequent declenſion of empire.

With reſpect to the quantity of the holiday taſk, it ſhould certainly be moderate. It muſt not fruſtrate the chief purpoſe of the holidays. It ſhould conſiſt of a portion of the grammar, or a claſſic, to exerciſe the memory, and of compoſition to employ the invention. It ſhould be juſt enough to keep the mind in order, and not ſo long as to weary or diſguſt it. Whatever is appointed by the judicious maſter, the judicious parent will require to be performed *.

have a taſk ſet them, which they know will be exacted at their return, will not ſcruple to ſay any thing to induce their parent to change their ſchool, THAT THEY MAY EVADE THE PERFORMANCE OF THE TASK. And parents are often in theſe days implicitly GOVERNED by their children, without being ſenſible of it.

* Before I leave the ſubject of holidays, I will add a few remarks, which I hope may be uſeful.

The breakings-up are the times when the boys make their report to their parents of every circumſtance in the maſter's conduct, both in his family and in his ſchool. Every tongue is then employed in uttering the

the various conceptions of him and his management, juſt as they are formed by the immature and inconſiderate minds of boys.

The maſter commonly pays his reſpects to the parents in the holidays, and his reception is according to the boy's report, which is often unfavourable.

Now I would wiſh parents to conſider what a variety of circumſtances tend to render the evil reports of their children falſe or exaggerated. Boys are in general incompetent judges of things. They judge haſtily, partially, imperfectly, and improperly, from the natural defects and weakneſs of their age. They alſo intentionally miſrepreſent things. They hate thoſe who reſtrain them, they feel reſentment for correction, they love change, they love idleneſs, and the indulgences of their home. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then conſider theſe things impartially, and be cautious of aſperſing the character, and diſturbing the happineſs of thoſe who may probably deſerve thanks rather than ill uſage; whoſe office is at beſt full of care and anxiety, and, when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burthenſome.

If a father ſuſpects his confidence to have been miſplaced, it is beſt to withdraw it immediately without altercation, and without calumniating reproaches. It would alſo be an excellent method of conſulting their own peace, and the welfare of their other ſcholars, if maſters made a rule to exclude from their ſchools the children of thoſe parents who are unjuſtly diſcontented.

SECTION XXXIII.

ON THE BEHAVIOUR OF PARENTS TO SCHOLARS WHEN AT HOME, AND DURING THE RECESSES.

Præceptorum magna caritas ſit; ne dicas nihil quidquam his debere niſi mercedulam. Quædam pluris ſunt quàm emuntur. *The maſters ſhould be treated with great kindneſs. You ſhould not ſay, after you have paid them their little reward, that you are under no farther obligation to them. There really are ſome things which are worth more than the price at which they are bought.*

SENECA.

A Parent's example will commonly have more weight than a maſter's precepts. It is indeed of the utmoſt conſequence, that the parent co-operate with the maſter, both by precept and example, and that he contribute all he can to inſpire his ſon with a love and veneration for his inſtructor *.

He

* Obſerve the gratitude of Perſius to his maſter.

Cum primùm pavido cuſtos mihi purpura ceſſit,
Bullaque ſuccinctis laribus donata pependit;
Cum blandi comites, totaque impune Suburra
Permiſit ſparſiſſe oculos jam candidus umbo:

He muſt, indeed, firſt find one who is worthy of love and veneration*; for it is difficult,

Cumque iter ambiguum eſt, et vitæ neſcius error
Diducit trepidas ramoſa in compita mentes,
Me tibi ſuppoſui: teneros tu ſuſcipis annos
Socratico, Cornute, ſinu. Tunc fallere ſolers
Appoſita intortos extendit regula mores;
Et premitur ratione animus! vincique laborat,
Artificemque tuo ducit ſub pollice vultum.
Tecum etenim longos memini conſumere ſoles
Et tecum primas epulis decerpere noctes.
Unum opus et requiem pariter diſponimus ambo,
Atque verecunda laxamus ſeria menſâ. . .
Neſcio quod, certè eſt quod me tibi temperat aſtrum.

PERSIUS.

Juſt at the age when manhood ſets me free,
I then depoſed myſelf, and left the reigns to thee:
On thy wiſe BOSOM I REPOSED *my head,*
And by my better Socrates was bred.
Then thy ſtrait rule ſet virtue in my ſight
The crooked line reforming by the right.
My reaſon took the bent of my command,
Was formed and poliſhed by thy ſkilful hand.
Long ſummer days thy precepts I rehearſe,
And winter nights were ſhort in thy converſe.
One was our labour, one was our repoſe,
One frugal ſupper did our ſtudies cloſe. . . .
What ſtar I know not, but ſome ſtar I find
Has given thee an aſcendant o'er my mind.

DRYDEN.

* Eſt aliquid quod ex magno viro vel tacente proficias. Aliquis vir bonus eligendus et ante oculos habendus

difficult, and indeed unnatural, to compel a boy to eſteem and love him who poſſeſſes not amiable and eſtimable qualities.

When ſuch an inſtructor is found, great confidence ſhould be placed in him *. It ſhould be remembered, that the principles and diſpoſition of ſuch an one, and not only a regard to his intereſt, will lead him to do juſtice to a pupil entruſted to his care. If the pupil live under his roof, the maſter's table and œconomy muſt be openly approved by the parent, if it really deſerves approbation. Boys, from a want of judg-

bendus, ut ſic tanquam illo ſpectante vivamus. *You may profit ſomething from a great man, even when he is ſilent. Some good man is to be choſen and to be kept before the eyes, that ſo we may live, as it were, under his ſight.* SENECA.

* Dii majorum umbris tenuem et ſine pondere terram
Spiranteſque crocos et in urnâ perpetuum ver,
Qui PRÆCEPTOREM ſancti voluere PARENTIS
Eſſe loco. JUVENAL.

In peace, ye ſhades of our great grandſires, reſt;
No heavy earth your ſacred bones moleſt;
Eternal ſprings and riſing flow'rs adorn
The reliques of each venerable urn;
Who pious reverence to their tutors paid,
As parents honoured, and as Gods obeyed.

Mr. CHARLES DRYDEN.

ment, of experience, of principle, however well treated, will often complain to their parents of ill uſage. If there is no reaſon for complaint, they will not ſcruple to invent one. If the parent liſten to them, they will obſerve no bounds, and heſitate not to propagate the moſt ſhocking calumnies againſt their inſtructor. The love of novelty induces them to wiſh to be removed to another place of education; or revenge, for ſome proper correction inflicted upon them *, urges them to ſpare no pains in injuring their maſter's intereſt. I have ſeen the moſt flagrant acts of injuſtice, in this particular, committed by parents at the inſtigation of their children. I have known many a tender mother † attack a truly worthy,

* Omnis diſciplina gravis eſt puero.
All diſcipline is a hardſhip to a boy.
PRUDENTIUS.

Add to this, that boys have had little experience. Finding therefore a ſhare of phyſical and moral evil at their ſchool, which is alſo to be found every where, though they have not yet felt it, they conclude that their ſchool is of all places the moſt miſerable.

† Mothers, engaged in pleaſure and dreſs, and vanity of every ſort and degree, generally take care, when

thy, a benevolent, and a generous inſtructor, with all the fury of an Amazon, and throw out the blackeſt aſperſions on his character, becauſe a humoured child had told a falſe ſtory concerning his domeſtic management. The fact alleged has been proved to be falſe; but pride has kept the mother from retracting, and has even ſtimulated her to add new virulence to her mercileſs invectives. So thankleſs is

when the boys go home, to find ſome fault in the articles of MENDING OR WASHING LINEN, or COMBING THE HAIR, or PROVISIONS, in order to appear at an eaſy rate very CAREFUL HOUSEWIVES, and to quiet their own conſciences, for their neglect of their children in matters of real importance. Thus a ſilly woman, without any juſt cauſe, irritates her huſband againſt a worthy inſtructor, who has been labouring to adorn her offspring with virtue and learning. The maſter's vacations are thus imbittered, and after all his labour, he receives a reluctant PITTANCE and CHAGRIN.—The fault alleged is often the invention of a favourite ſervant, who hopes to ingratiate herſelf, by whiſpering calumnies in the ear of her weak and vain miſtreſs. Theſe matters are facts well known to all who are concerned in the domeſtic care of boys at ſchools; and though they appear trifles, yet

——hæ NUGÆ ſeria ducunt
In mala.

Theſe trifles lead to ſerious ills. HOR.

this uſeful office, where a parent is deſtitute of judgment, humanity, and gratitude.

This unfortunate conduct of ill-judging parents, is very common. There is ſcarcely a ſchool in England that could not produce inſtances of it. It has been complained of by many ſenſible ſuperintendants of places of education *. It has broke the peace

* "The youth who, at his father's table, has been uſed to eat of a variety of diſhes every day, than which nothing is more pernicious to any conſtitution, old or young, will think himſelf miſerable, when he comes to the ſimple and regulated diet of a boarding-ſchool; though this laſt is much more conducive to health. He who has been uſed to do whatever he pleaſes at home, will think it very grievous to be controuled, when he comes to a place of education. The conſequence will be, that his complaints will be innumerable as his imaginary grievances. While the truth will not ſeem a ſufficient foundation for complaining, lies and inventions will be called in; for youth have very little principle. They will be liſtened to by the fond parent. The number of them will increaſe upon their meeting encouragement. The education of the child, and his very morals, will in this manner be hurt, if not ruined. This is not theory; but experienced and notorious fact.

"The weakneſs of parents in this reſpect does indeed exceed belief. . . . This weakneſs is the cauſe of their liſtening to the groundleſs complaints againſt their maſters; of RESTRAINING and HAMPERING their

peace of many an ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever ſettle at a place of education, when he finds it in his power to remove himſelf from it, in a fit of diſpleaſure, by the invention of a groundleſs calumny.

But a complaint from a boy againſt his maſter may be well founded; and therefore I adviſe a ſenſible parent, who can govern his temper, to purſue the following conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the ſame time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the maſter, and ſpeak to him on the ſubject in private. If the maſter cannot

their maſters in the diſcharge of their duty, and of ungratefully imputing to the maſter's want of care, the failure of their children's improvement in what NATURE HAS DENIED THEM CAPACITIES FOR; at the ſame time they know other youths have made proper improvements under the ſame care; and, cannot, with any colour of reaſon, ſuppoſe a prudent maſter ſo much his own enemy, as to neglect one pupil and uſe diligence with another." BURGH.

clear up the matter to his ſatisfaction, and prove the falſity of the charge, then let the parent ſhew his diſpleaſure as he thinks proper; but if the maſter can make it appear that the complaint is groundleſs, the parent ought to repreſent to his ſon the bad conſequences to his own happineſs, of a malicious and a lying diſpoſition. Let him alſo do the maſter the juſtice to ſpeak well of him, and endeavour to refute thoſe calumniating accuſations, which the perverſeneſs of his child may have ſpread far and wide, and beyond the poſſibility of recalling. Few angry parents can act this honourable part; but to act otherwiſe is cruel and unjuſt.

Maſters have at beſt a painful and laborious * employment. It ought not to be made worſe by the caprice and the injuſtice of parents. Applauſe, and the expreſſions of ſatisfaction in a parent, are often

* Occidit miſeros crambe repetita magiſtros.
The ſame diſh repeated over and over again, kills the poor maſters. JUV.

Hoc quoque te manet ut pueros elementa docentem
Occupet extremis in vicis ALBA SENECTUS.
This likewiſe is likely to be your lot.——Grey hairs ſhall come upon you before you are able to leave off teaching the A, B, C. HOR.

more agreeable rewards to the maſter than the annual ſtipend. Indeed, I have often heard old and experienced inſtructors declare, that the whole buſineſs of managing a large ſchool, and training the pupils to learning and virtue, was nothing in compariſon with the trouble which was given by whimſical, ignorant, and diſcontented parents.

But waving the regard due to the maſter's comfort and intereſt, let us conſider the ſubject merely as it concerns the child's welfare. Many parents are weak enough to repreſent to their children, and even to imagine themſelves, that a ſchool is a place of puniſhment only; a place where the boy is condemned, for the ſake of learning I know not what of dead languages, to do penance during the greater part of the year. In conſequence of this opinion, he is loaded during the holidays with every dainty, and gratified with every indulgence, as a compenſation. Let him have this delicacy, and that amuſement, cries the fond parent *; for ſurely he has hardſhips enough

* Corporum nutrices, animarum novercæ.
Tam ſtultè pueros diligimus ut odiſſe potius videamur.

Corporis

enough at ſchool: and then perhaps follows a tale, containing an account of ſome particulars reſpecting the proviſions, and the table of the maſter, which the boy has told his maid or his mother with exaggerated and falſe circumſtances. Pampered at home, and encouraged in calumniating his ſchool, he returns to it in ill humour, diffuſes a ſpirit of diſcontent, and is rendered incapable both of happineſs and improvement.

Yet all theſe evils are trifling, in compariſon with others which may reſult from negligent and improper behaviour to children at home, and during the receſſes. There are few houſes where ſomething does not inadvertently paſs, which, though in itſelf innocent, corrupts a young and inexperienced mind. In the converſation even of perſons of judgment and virtue,

Corporis curâ mentem obruerunt.
Ante palatum quam os inſtituimus.

Fond nurſes of the body, mothers-in-law to the mind. . . We love our boys ſo fooliſhly, that it looks as if we hated them. By too much care of the body they have overwhelmed the mind.—— We form the palate before we form the mouth.

CARDANUS and QUINTILIAN.

ſomething will frequently drop, which may give a wrong and a pernicious idea to a boy. This, however, cannot eaſily be avoided. But from this may be collected, how greatly the boy may ſuffer from ſeeing vicious examples, and hearing vicious converſation, in a father's houſe. Whatever he ſees and hears there, has a powerful effect on him; not only becauſe he naturally loves and reſpects his father's houſe and family; but alſo becauſe he leads a life of idleneſs at home. That attention which, at ſchool, is devoted to virtuous purſuits, is, in the holidays, at liberty to be engaged in vanity; from which the tranſition to vice is eaſy and natural.

I might in this place enumerate various ſentiments of the antients, on the great regard that ought to be paid to all behaviour and converſation which paſſes in the preſence of a boy. The remark of Juvenal among others, that the greateſt reverence is due to boys, is univerſally known *. But how ſhall it be put in practice in a large and opulent family, where, ſuppoſing the

* Maxima debetur pueris reverentia.
The greateſt reverence is due to boys.

father

father and mother to be upon their guard at all times, yet viſitors and ſervants will ſeldom ſubmit to reſtraint? With ſervants a boy in general loves to aſſociate. And they ſometimes, without intending it, will fruſtrate all the care of the maſter and the parents united.

What then can be done? I anſwer, that the boy muſt be ſuffered to be at home no more than is neceſſary. Never let him remain there after the cloſe of the receſs. While he is there, let him be the companion of his father and mother, or of ſome grave and judicious perſon. If it happens that the father and mother are ſometimes ſo engaged as not to be able to permit their ſon to accompany them, let him have ſome kind of taſk ſet him during their abſence; ſomething eaſy and entertaining, and only ſufficient to prevent him from contracting habits of idleneſs, and from ſeeking the company of ſervants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered ſubſervient to valuable purpoſes.

Parental

Parental authority * may then interpoſe to confirm the inſtructions of the preceptor †. It may inſtil religious and moral principles, which can ſcarcely fail to be well received from an affectionate father and mother ‡. Something of graceful behaviour, and a knowledge of the world, may be acquired, by ſeeing the company which viſits in the family. But let it always be remembered, that no acquiſition of this kind can compenſate the loſs of the virtuous habits and ſentiments acquired in a judicious courſe of ſcholaſtic diſcipline ‖.

* With reſpect to parental authority, the wiſe Rouſſeau ſays, "Never ORDER your ſon to do any thing in the world; do not even let him think that you aſſert any authority over him."

ROUSSEAU'S EMILIUS.

† Ipſe mihi cuſtos incorruptiſſimus omnes
Circum doctores aderat.

My father himſelf came among my inſtructors, and was my moſt uncorrupted guardian. HOR.

‡ Πατρὸς επιτίμησις, ἡδὺ φάρμακον.

The reproof of a father is a pleaſant medicine.

SOCRATES apud Stob.

‖ Gratus eſt, quòd patriæ civem populoque dediſti,
Si facis ut patriæ ſit idoneus ———
Plurimum enim intererit quibus artibus et quibus
hunc Tu (i. e. PATER)
Moribus inſtituas.

We

We thank you for giving your country a new member of it, provided you make him a uſeful member; for it will make a great difference by what qualifications, and what manners you, the father, form him. JUVENAL.

It is often too true, that gaudemus, ſi quid (liberi) licentiùs dixerint; *riſu* et oſculo excipimus verba *ingenuis* indigna:—nos docuimus, ex nobis audiêrunt. *We are pleaſed if our children talk a little licentiouſly. We receive them with ſmiles and kiſſes, if they bring out ſome low and vulgar expreſſion:—We teach them all theſe things; they have heard them from ourſelves.*

QUINTILIAN.

But,

Nil dictu fœdum viſuque hæc limina tangat,
Intra quæ puer eſt.——

Let nothing diſgraceful to be ſeen or ſpoken of, come near the threſhold within which is a boy. JUV.

Though it is not poſſible, in this turbulent ſcene, to follow this Chriſtian precept of the Pagan poet literally and ſtrictly; though vice will obtrude itſelf on the attention, yet leſs of it will be ſeen, if care is taken, than if it is not.

The following is Seneca's rule for the management of the ſcholar in his holidays:

Dabimus aliquod laximentum. Deſides verò eſſe non ſinemus et procul a contactu deliciarum retinebimus . . . Quo plus indulgetur FILIIS UNICIS eo CORRUPTIOR ILLIS ANIMUS EST . . Offenſas patienter ille non feret, CUI NIHIL UNQUAM NEGATUM, CUI LACHRYMAS SEMPER MATER ABSTERSIT, CUI SATISFACTUM EST DE PÆDAGOGO. *We will allow them ſome relaxation, but will reſtrain them from idleneſs and voluptuouſneſs, &c.*

SECTION XXXIV.

ON LENITY AND SEVERITY OF DISCIPLINE.

Nec domus nec reſpub. ſtare poteſt, ſi in ea nec rectè factis præmia extent ulla, nec ſupplicia peccatis. *Neither can a private family nor a ſtate ſubſiſt, if no rewards are held out in it for good conduct, nor penalties for offences.* Cic.

HUMANITY is ſhocked at the degree of ſeverity which has been often uſed in ſchools. An infant has ſuffered more under a ſevere maſter, than a culprit under the rigour of the law for offences againſt the community. Compaſſion alone muſt excite all who are not deſtitute of feeling, to interpoſe in the protection of defenceleſs childhood. But reaſon alſo informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewiſe for its inutility in promoting the purpoſes of education, and its ill effects on the puerile diſpoſition. The heart is injured by it in a degree not be compenſated by any improvement of the underſtanding, even if it

it were found to contribute to improvement.

In all deſperate caſes, ſuch as natural ſtupidity, or habitual depravity, it were happy if maſters could be diſintereſted, or parents impartial enough to lay aſide all thoughts of farther inſtruction, and to deſtine their charge to ſome occupation which requires no preparatory diſcipline. The difficulty conſiſts in determining the exact time at which the trial ſhall be concluded. And this is a difficulty not eaſily overcome; for parental fondneſs will not eaſily be led to deſpair of a ſon's abilities, and it is, it muſt be owned, a painful taſk, to convince a parent of ſo melancholy a truth. In ſuch a circumſtance, the maſter will at leaſt act a merciful part, to let the boy proceed unmoleſted as well as he can, and not correct him for involuntary omiſſion, and for natural defects. He will then comply with the rule preſcribed by common ſenſe and juſtice, to do no harm where he can do no good*.

* Mali præceptores, qui diſcipulos libentiùs verberant quam docent. *They are bad maſters who had rather beat than teach their ſcholars.* MORUS.

Parents

Parents have ſometimes ſo far overcome their feelings, by their deſire of promoting what they judged the welfare of their children, as to require ſeverity. It is an unreaſonable demand upon a man of liberal education, whoſe diſpoſition has been ſoftened by the ſtudies of humanity. No emolument can recompenſe him for that degradation which he muſt endure by accuſtoming himſelf to inflict ſufferings on a fellow-creature at that tender age, which cannot poſſibly deſerve extreme rigour.

The ſcriptural remark, indeed, that he that ſpareth the rod ſpoileth the child, comes from too high authority to be controverted. He that ſpareth a moderate uſe of the rod on proper occaſions, indiſputably does an injury to the delinquent; becauſe he encourages, by impunity, the repetition of his crime. But this paſſage, like moſt others, has been miſapplied, and more evil has reſulted from the too liberal, than from the too ſparing, uſe of the rod.

Human nature is, however, at every ſtage of life, prone to evil; particularly prone at a time when to inherent corruption

are added, imbecility of underſtanding, and want of experience*. Idleneſs is alſo difficult to be avoided at an age, when the effects of exertion are unknown, or too remote to affect the mind †. A very young boy is commanded to commit a certain portion of his grammar to memory. The taſk he finds painful. Enticements to neglect ſurround him; and the benefit to be received by performing the taſk is diſtant, and of a nature which he cannot comprehend. Diſpoſitions the moſt amiable, and the moſt likely to ſucceed in literature, are perhaps, at the boyiſh period of life, under the ſtrongeſt temptations to idleneſs, and its conſequence, improper behaviour. To ſuffer a fertile ſoil to be over-run with

* Cereus in vitium flecti.
Yielding, as wax, to vice. HOR.
Cito nequitia ſubrepit; virtus difficilis inventu eſt, rectorem, ducemque deſiderat. Etiam ſine magiſtro vitia diſcuntur. *Wickedneſs ſoon inſinuates itſelf; Virtue is difficult to be found; it requires a director and guide. Vices are learned without any inſtructor.* SEN.

† Id imprimis cavere oportebit, ne quæ ſtudia amare nondum poteſt, oderit. *This, in the firſt place, you muſt take care of —— that he may not hate thoſe ſtudies which he cannot yet love.* QUINTILIAN.

weeds,

weeds, or to lie uncultivated, is lamentable. What then can be done? Some method muſt be deviſed of influencing the hopes and fears; and this muſt be accommodated to the diſpoſition. On a meek and tender diſpoſition, very ſlight marks of diſpleaſure or approbation will produce a powerful effect; an angry look or word will ſucceed better as a corrective on ſuch an one, than ſtripes on the back of the audacious. On a truly ingenuous mind, praiſe and ſhame will at all times be ſufficient. On the intermediate ſorts, thoſe who are neither remarkable for tenderneſs of feeling, nor generoſity of nature, and who conſtitute the common herd, and the greater part*, I with regret aſſert, that it will be ſometimes indiſpenſably neceſſary to inflict corporal puniſhment †. To inveigh againſt

* Οὕτως ἂν ἡγήσαιτο, τοὺς μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι ἑκατέρους. τοὺς δὲ μεταξὺ πλείστους. *Thus he thought that the* VERY GOOD *and the* VERY BAD *were indeed but few; but that the* MIDDLE SORT *were the moſt numerous.* PLATO.

† Τὸν γὰρ κακὸν ἀεὶ δεῖ κολάζειν, ἵν' ἢ ἀμείνων, ὃν τὸν δυσυχῆ. *One ought to correct the bad that he may become better, but not the unfortunate.* PLATO.

it, is no new topic. Long and conſtant experience has decided on its abſolute neceſſity. Declamation on this ſubject, as well as on others, deſerves little attention.

Yet, even on the more hardened culprits, there are a few methods which may be tried previouſly to the infliction of extreme ſeverity. They may be confined from play on a holiday; they may be debarred a meal; they may be ſent to their chamber before their companions; their pocket allowance may be retrenched; or an additional taſk may be aſſigned. The frequency of theſe, however, deſtroys their effect; and in many caſes it is not poſſible to avoid the uſe of the rod *. Capital crimes, ſuch as immoral actions, which, from the early depravity of the human heart, often abound in ſchools, muſt meet with a capital puniſhment. The greateſt degree of terror and diſgrace attends it, when inflicted with a few concomitant formalities, which ſome-

* Quo ſæpius monuerit, hoc rariùs caſtigabit. *The oftener the maſter admoniſhes, the leſs frequently he will chaſtiſe.* QUINTILIAN.

But this is not univerſally true; for frequent reproofs loſe their efficacy, by their frequency.

times

times operate when the pain would be diſregarded. After all, they who are converſant with boys, know that there ſometimes ariſe individuals ſo hardened by nature or habit, that they can bear every pain with alacrity, and glory in their ſhame. For ſuch ſpirits, a ſea-life opens the only refuge.

Lenity, however amiable its motive, when ill judged* and exceſſive, is in effect cruelty. It is eaſy to enlarge in its praiſe, and almoſt any thing advanced in recommendation of it will find an attentive audience. But when ſpeculation is reduced to practice, the ſober deciſions of experience muſt ſuperſede the flouriſhes of fanciful declamation. Artificial rhetoric may adorn any quality, and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the ſanction of the mother of wiſdom, experience. Some degree of ſeverity is, and has ever been, adopted in our beſt

* Impunitas peccandi maxima illecebra. *Impunity is the greateſt inticement to the commiſſion of offences.*

Cic.

ſeminaries; and bodily puniſhment is appointed by the ſtatutes even of our univerſities, though, indeed, never inflicted in the preſent age. Milton is ſaid to have been one of the laſt who underwent an academical flagellation. So generous a ſpirit as was his, it may be preſumed, could not have deſerved it; and indeed the kind of diſcipline is highly improper in the univerſities. But in ſchools, the general practice, as well as reaſon, may juſtify it; for it cannot be ſuppoſed, that all the maſters who have preſided in our public ſchools, have been injudicious or inhumane.

The infliction of puniſhment requires great judgment, and great command of temper; judgment to proportion the degree of ſeverity to the degree of mental feeling, or want of it; and command of temper, that the cool reſult of the dictates of juſtice may not appear the effect of anger and revenge *. Not to be able to command

* In emendando ne acerbus, &c. Quidam ſic objurgant quaſi oderint. *One muſt not be bitter in correcting, &c. ſome reprimand as if they hated the boy.*
QUINTILIAN.

The

command paſſion, is to ſet a bad example to the ſcholars, and to leſſen authority, by ſhewing weakneſs; for it is great weakneſs in an inſtructor to be often carried away by the impulſe of anger *. He who does not check his rage, will find it grow

The maſter, in my opinion, ſhould act with the coolneſs and ſteadineſs of the laws, which inflict puniſhment on crimes, without attending to perſons.

But Dr. Prieſtley thinks it ſhould appear to be the affect of anger; and he gives ingenious reaſons. See his Obſervations on Education.

* I would puniſh you as you deſerve, ſaid Seneca, to his ſlave, if I were not in a paſſion.

Lord Kaims, like every other humane man, diſapproves of the ſeverity of ſchool puniſhments. But I am not ſure that the following cenſure is quite juſt.

" To dwell upon theſe inſtances, ſays he, would be irkſome. I confine myſelf to one, illuſtrious indeed, as it relates to Eton, a ſchool in high vogue. In that ſchool, there ſtands expoſed to open view the TERRIBLE block that the boys muſt kneel upon to receive a flogging; perhaps as often from the bad humour of the maſter, as from the demerit of the offender. And that the boys may never loſe ſight of puniſhment, matters are ſo contrived as to furniſh examples once a week at leaſt, chiefly on Monday, which, in the language of the ſchool, has obtained the illuſtrious appellation of the Day of Doom. Would one imagine, that a diſcipline ſo brutal ſhould ſtand firm, even againſt the humanity of modern manners?"

habitual; and it will lead him to ſudden acts of injuſtice and cruelty, which he will immediately repent of, without being able to make any adequate reparation for breaking the ſpirit of an innocent and injured child *.

* The following paſſage on the propriety of exacting from young perſons, an implicit ſubmiſſion to reaſonable authority, ſeems worthy of attention.

"It is of great importance that children and young perſons be accuſtomed to ſubmit, without difficulty and reluctance, to proper authority; by which is meant ſuch authority as it is for their own good, and the good of ſociety, that they ſhould ſubmit to; becauſe that habit of ready ſubmiſſion, and the temper of mind which accompanies it, will be of unſpeakable ſervice to them, and to every ſociety of which they ſhall be members, through life. Now this can only be enforced by the parent, or tutor, abſolutely inſiſting upon ſubmiſſion, without ever retracting what has once been peremptorily enjoined, and without ever remitting the penalty which has been once threatened for an offence, unleſs ſome ſufficient and manifeſt reaſon intervene.

"Mankind always yield to neceſſity, and when their ſituation is properly underſtood by them, they do it at once, and without pain. A child that finds it abſolutely impoſſible for him to reach the moon, will never ſtretch his hand towards it again. If he be ſhut up in a room, he will never think of puſhing againſt the wall, becauſe he never knew it give way to him; but he will go to the door, and make repeated attempts to force his way out there, becauſe he has known the door to open. It is the ſame with man in every period of life."

Dr. PRIESTLEY.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Οὐκ οἶδα ὑπὲρ ὅτου ἂν τις νοῦν ἔχων μᾶλλον σπουδάζοι, ἢ ὑπὲρ υἱεὸς αὐτοῦ, ὅπως ὡς βέλτιστος ἔσται. *I know not on what a ſerious and ſenſible man ſhould rather employ himſelf than on his ſon, that he may be rendered as good a man as poſſible.* PLATO.

Quid leges ſine moribus?
What ſignify laws without good morals? HOR.

WHOEVER has had experience among young people, will have remarked, how early, and with what violence, the vicious propenſities of human nature diſplay themſelves *. To eradicate them is difficult, and perhaps impoſſible. But they may be reſtrained and weakened †, ſo

* Moſt men employ the firſt part of their life to make the remainder miſerable.
MARCHIONESS DE LAMBERT.

† Si literis non potes, ad virtuti ſtude. Nemo non ad illam ſatis ingenioſus ubi non acumen quæritur, ſed voluntas. . . Majus tutiuſque eſt virtute quàm literis clarum fieri. . . Quod ſi ad virtutem animi, literarum lux acceſſerit, tum demum conſummatum quiddam atque perfectum eſt id quidem, ſi qua in rebus humanis poteſt eſſe perfectio. *If you cannot ſtudy letters,*

ſo as to be rendered leſs dangerous to future felicity.

There are many moſt deſtructive vices of boys, againſt which no vigilance can ſufficiently guard. All that a maſter can do, is, to check any tendency to them when he happens to detect it, to correct all converſation and behaviour which lead to the commiſſion of them, and to take care that the pupil is obſerved in retirement as cloſely as circumſtances will allow. Some vices are ſo indelicate, as ſcarcely to admit of being mentioned *. But where there is reaſon to ſuſpect any boy of being habitually guilty of ſuch, delicacy muſt not prevent a ſuperintendant from repreſenting the conſequences in colours as frightful as

ters, ſtudy virtue. There is nobody who is not ingenious enough to be good, for it is not ſo much acuteneſs which is required as inclination. It is greater and ſafer to become famous for virtue than learning. But if to virtue learning ſhall be added, then at laſt ariſes ſomething conſummate and perfect, if there can be any perfection in human affairs. PETRARCH.

* Quædam flagitia honeſte non poſſum dicere.
Some crimes one can hardly ſpeak of with decency.
CIC.

——Tot puerorum
Obſervare manus, &c. JUV.

the

the imagination can conceive. This is a painful taſk, and requires great addreſs in the execution. I am convinced, much miſery has ariſen in the world from neglecting to perform it. Difficult as it muſt be to a man of delicacy, yet it is certainly deſireable, that while he gives moral diſſuaſives againſt vice in general, he ſhould ſpecify ſome vices, and paint in lively colours the particular ill conſequences which ariſe from them. If virtue in itſelf does not appear deſirable, or vice deteſtable, yet the idea, that vice will occaſion pain, diſtempers, imbecility, and premature old age, muſt have weight. Irregular and intemperate paſſions, indulged at a boyiſh age, will blaſt all the bloſſoms of the vernal ſeaſon of life, and cut off all hope of future eminence. The mind will ſympathize with the body, and both will be reduced to a wretched ſtate of weakneſs by too early and exceſſive indulgences. Diſeaſe will infallibly follow vice, and blaſt every bloſſom of youth*. I dwell with earneſtneſs on this ſubject,

* Paulatim ver id nitidum, flos ille juventæ
Diſperiit, VIS ILLA ANIMI; tum ſqualida tabes
Artus,

ſubject, becauſe the ſucceſs of all our cares in education depends upon it. Add to this, that innocence is of greater value than learning.

The iraſcible paſſions of boys are often very violent. When they diſplay their effects in acts of premeditated malice and revenge, they ſhould certainly meet with correction. A judicious maſter will give general admonitions on the neceſſity of reſtraining the paſſions, and in particular caſes will apply proper puniſhment. He will do right to repreſent malice and revenge as by no means the effects of a generous and noble ſpirit, but of a bad and an effeminate heart. It will indeed be much better to bring any improper behaviour into diſgrace,

Artus, horrendum! miſeros obduxit, et altè
Grandia turgebant fœdis abſceſſibus oſſa.
Ulcera, proh divûm pietatem! informia pulchros
Paſcebant oculos, et deæ lucis amorem,
Paſcebantque acri corroſas vulnere nares. . . .
Illum alpes vicinæ, illum vaga flumina flêrunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ ruriſque puellæ
Sabinuſque alto gemitum lacus edidit amne.

FRACAST. Syphilis.

Et CASTUM amiſit, POLLUTO CORPORE, FLOREM.

CATULLUS.

than

than to animadvert upon it with ſeverity. Time, and experience of their bad influence on perſonal happineſs and reputation, will be the moſt effectual remedies for the diſorders of the angry paſſions. Many of them gradually loſe their force as reaſon arrives at maturity, and time effects a reformation, which art could never produce. Much leſs evil happens to young perſons from the iraſcible, than from the concupiſcible affections. Still, however, great care ſhould be taken to reſtrain them, and religious arguments ſhould always and principally be applied; for the indulgence of the iraſcible paſſions particularly militates againſt the ſpirit of chriſtianity.

Boys are apt to be obſtinate and ſullen. Nothing cures theſe diſtempers ſo effectually as ridicule. They ſhould be laughed out of theſe diſagreeable diſpoſitions by their ſchool-fellows; and, indeed, this is one of the great advantages of public education, that boys ſhame each other from many abſurd and odious habits, which the private pupil may retain through life.

Boys are uſually ungrateful to their inſtructors, ready to ſpeak ill of them, revengeful

vengeful after proper correction, and prone to be unthankful for the kindeſt treatment. Parents muſt remove this fault, by diſregarding their malice, and by ſhewing gratitude to the maſter.

The buſineſs of correcting the paſſions and bad habits of children, belongs in a particular manner to parents*; but as children are often kept at ſchool, and at a diſtance from parents, during the puerile age, it ought undoubtedly to be comprehended in the plan of ſcholaſtic education. But parents have their ſons at home ſome part of the year. At thoſe times, I am ſorry to obſerve, that they often foment by encouraging bad paſſions. Many conſider anger and revenge as marks of a manly ſpirit, and, by ſeeming pleaſed with their moſt violent effects, by laughing at them, or by not diſcountenancing them, give them additional force. The parents ought to be

* The education of children, according to the laws of God and nature, belongs to the parents themſelves. Inſtructors in the ſchool are merely the ſubſtitutes and repreſentatives of the parent. In caſes of incapacity, or want of opportunity, they may be properly engaged; but it is not to be expected that ſubſtitutes can ever equal the ardour and ſincerity of a principal.

ſufficiently conſiderate to ſecond the maſter's endeavours, both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance and paſſion, during the ſhort time he is with them, they ſhould not ſhew themſelves pleaſed; but ſhould conſider, that theſe beginnings will in a few years grow to ſuch a height, as one day to deſtroy their children's happineſs and their own.

If any really think, and I believe they do, that violent paſſions are ſigns of parts and genius, I will beg leave to aſſure them, that I have known the ableſt * boys of the mildeſt

* The love of letters operates as an excellent revulſion on many violent paſſions of the youthful age.

Non pertimiſcendum eſt, ne voluptatis irretiantur illecebris qui ætatis ſuæ florem literarum ſtudiis dedicandum eſſe ſtatuerunt. Tanta ſiquidem eſt oblectatio, paulatim acquirendâ cognitione rerum ſeſe paſcentis animi, ut eâ qui fruuntur, ab iis neque laboris tædium, neque avocantium voluptatum blanditiæ ſentiantur. Itaque ſapientèr poëtæ, cum cæteros omnes Deos Veneris imperio ſubdidiſſent, in Minervam modo et in Muſas nihil ei, nihil Cupidini juris eſſe voluerunt. *There is no fear leſt they ſhould be enſnared in the allurements of pleaſure, who have reſolved to devote the flower of their age to the purſuits of literature.*

Since

mildeſt affections, and the greateſt dunces the moſt addicted to every bad paſſion, in their moſt violent degrees. However this may be, the paſſions are certainly the cauſes of the greateſt miſeries of human nature; and not to diſcourage them in boys, under all circumſtances whatever, is extreme cruelty *.

Since ſo great is the delight of the mind, feeding itſelf with the gradual acquiſition of knowledge, that by thoſe who enjoy it, neither the fatigue of application nor the enticing avocations of pleaſure are perceived. Wiſely then did the poets determine, when they had ſubjected all the other Gods to the Empire of Venus, that neither ſhe nor Cupid ſhould have any juriſdiction over Minerva or the Muſes. MURETUS.

I will recommend to young people of the age of nineteen or twenty, Dr. Prieſtley's "Conſiderations for the Uſe of young Men," as an excellent book. It does the author great honour, as he certainly would not have written it in the manner he has done, if he had not been a true friend to virtue.

* Non eſt, non, mihi crede, tantum ab hoſtibus armatis, ætati noſtræ periculum, quantum ab circumfuſis undique voluptatibus. *There is not, believe me, there is not ſo much danger to youth from a hoſt of armed enemies, as there is from the allurements of pleaſure which every where ſurround them.* LIVY.

And reſtraints ſhould be laid on all young men, without regard to RANK or fortune,——from the PRINCE, or AN HEIR TO A CROWN, down to the meaneſt

meaneſt ſubject. No one is too GREAT to be checked by a father or a governor.

——— Si non
Intendes animum. Studiis et rebus honeſtis
Invidiâ vel amore vigil torquebere.

If you do not apply your mind to ſtudy and virtuous objects, you will be tormented with envy or love, as you lie awake on your bed. HOR.

"It would be happy if ſome vices of a peculiarly unnatural and atrocious kind, could be entirely concealed from the knowledge of young perſons; and, with care, it may perhaps be done, till they be too old to be in much danger from temptation to them. In general, however, I would neither conceal from young perſons the knowledge of vice, or deny that temporal advantages and pleaſures may attend vicious indulgencies; but let them be always given to underſtand, that theſe advantages and pleaſures are *dearly purchaſed*; *and that, though, for a time, no viſible inconvenience may attend the career of vice, the time of recompence will ſurely overtake the votaries of it at laſt*; *and that no man will ever violate the rules of temperance, chaſtity, or any other virtue, without being made ſufficiently to repent of it*. . . . A life of pleaſure, as it is improperly called, never fails to have *moſt dreadful intervals of languor and diſappointment*. When the common amuſements have loſt their ſtimulus, ſo that plays, operas, and aſſemblies, can hardly keep the men of pleaſure awake, and when they have had a ſurfeit of all ſenſual indulgence, they have no recourſe but GAMING. . . . High gaming is the greateſt enemy to any thing tranquil, gentle, benevolent, and generous . . . It cheriſhes every paſſion that has any thing ſordid, dark, and malignant in it; ſo that when carried to exceſs, and joined to diſappointment, it is no wonder that it ends in riot, diſtraction, deſpair, and ſelf-murder." DR. PRIESTLEY.

SECTION XXXVI.

ON KNOWING THE WORLD AT AN EARLY AGE.

"And verilie they bee feweſt in number, that bee happie or wiſe, by unlearned experience. And looke well upon the former life of thoſe fewe, whether your example be old or young, who, without learning, have gathered, by long experience, a little wiſdome, and ſome happineſs; and whan you doe conſider, what miſchiefe they have committed, what daungers they have eſcaped (and twentie for one doe periſh in the adventure) than thinke well with yourſelfe, whether ye would, that your own ſonne ſhould cum to wiſdom and happineſs by the way of ſuch experience or no."

ROGER ASCHAM.

THE knowledge of the world, in its comprehenſive ſenſe, is a knowledge greatly to be deſired. To underſtand the human heart, to know human manners, laws, languages, and inſtitutions of every kind, and in various nations, and to be able to reflect on all theſe with moral and political improvement, is an attainment

worthy of the greateſt ſtateſman and the wiſeſt philoſopher *.

But there is a knowledge of the world of a very inferior kind, but which many parents value at a high price †. Greek and Latin

* Hæc omnia noſſe ſalus eſt adoleſcentulis *The knowledge of all theſe things is indeed ſafety to young men—but not the knowledge of vices, and the arts of deceit.* TER.

† "The affair of KNOWING THE WORLD, about which WEAK AND FANTASTIC people make ſo much noiſe, and which one hears them perpetually inſiſting upon with ſo much ſufficiency, is, of all others, the niceſt and moſt momentous ſtep that is made in education. A young man, they tell us, muſt know the world; therefore, ſay they, puſh him into it at once . . . I, on the other hand, take upon me to ſay, Therefore keep him out of that world, as long as you can . . . . See then if the proper way to ſecure him from theſe inconveniences, be not to keep him at a diſtance from the world; and when you let him into ſome knowledge of it, to do it ſeaſonably, gradually, and circumſpectly; to take the veil off from ſome parts, and leave it ſtill upon others; to paint what he does not ſee, and to hint at more than you paint; to confine him, at firſt, to the beſt company, and prepare him to *make allowances even for the beſt*; to *preſerve in his breaſt the love of excellence*, and encourage in him the generous ſentiments he has ſo largely imbibed, and ſo perfectly reliſhes; yet temper, if you can, his zeal with candour, inſinuate to him the prerogative of ſuch a virtue as his, ſo early formed and

Latin are always mentioned with contempt, on a compariſon with it. In compliance with cuſtom indeed, and to get him out of the way, the boy is placed at ſchool; but the knowledge to be gained there is little eſteemed by the empty votaries of faſhion. Men and things *, not words, are magiſte-

ſo happily cultivated, and bend his reluctant ſpirit to ſome aptneſs of pity towards the ill-inſtructed and the vicious; by degrees to open to him the ill condition of that world to which he is approaching, yet ſo as to preſent to him, at the ſame time, the certain inevitable miſery of conforming to it: laſt of all, to ſhew him ſome examples of that vice which he muſt learn to bear in others, though deteſt in himſelf . . . In a word, to inform the minds of youth with ſuch gradual intelligence, as may prepare them to ſee the world without ſurpriſe, and live in it without danger."

See Bp. HURD.

* Nonulli, dum ἀνίπτοις, ut aiunt, ποσὶν ad *res* diſcendas feſtinant, ſermonis curam negligunt, & male affectato *compendio*, in maxima incidunt *diſpendia*. Etenim cum res non niſi per vocum notas cognoſcantur, qui ſermonis vim non callet, is paſſim in rerum quoque judicio cæcutiat, hallucinetur, deliret neceſſe eſt. *Some, while they haſten* ἀνίπτοις ποσὶν WITH UNWET FEET, *as they ſay, to learn things, neglect the care of language and words, and unfortunately pretending to have found a ſhorter way, go the longeſt way about. For as things cannot be known but by words, the marks of things, he who underſtands not words, muſt neceſſarily be blind, miſtaken, and fooliſh in his judgment of things.*

ERASMUS.

rially

rially pointed out as the proper objects of ſtudy, by thoſe who know little of men, things, or words. It is not the knowledge of books, ſay they, which he is to purſue, but the knowledge of the world; ignorant that the knowledge of books is neceſſary to gain a valuable knowledge of the world.

The parents who give ſuch directions to their children, are themſelves merely people of the world, as it is called; perſons for the moſt part of very moderate underſtandings, who have never made any ſolid improvements in learning, and conſequently never felt its pleaſures or its advantages. They have perhaps raiſed themſelves by dint of worldly policy, by the little arts of ſimulation and diſſimulation *; and having ſeen the effects of dreſs, addreſs, and an

* Ignaviſſimi homines . . aliud clauſum in pectore, aliud promptum in linguâ habere; AMICITIAS, INIMICITIAS, non ex re, ſed ex commodo eſtimare; magiſque vultum quam ingenium bonum habere. *Moſt daſtardly men—they have one thing concealed in their heart, and another at their tongues end. They entertain friendſhip or enmity, not according to their real ſentiments, but according to convenience. They have rather a good outward appearance than a good diſpoſition.* SALLUST.

attention to exterior accompliſhments, but at the ſame time having been totally unacquainted with real and ſolid attainments, they are naturally led to wiſh to give their children the MOST USEFUL education, which, according to their ideas, is a knowledge of the world.

But what is this knowledge of the world? A knowledge of its follies and its vices; a knowledge of them at a time of life, when they will not appear in their true light, CONTEMPTIBLE IN THEMSELVES, AND THE SOURCES OF MISERY; BUT FLATTERING AND PLEASURABLE. To ſee theſe at a boyiſh age, before the mind is properly prepared, will not cauſe an abhorrence, but an imitation of them. To introduce boys to ſcenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul ſtain, which it will never loſe.

And yet I have known parents, in the metropolis, ſuffer boys of fourteen or fifteen to roam whitherſoever they pleaſed, to frequent places of public diverſions by themſelves, to return home late in the evening, and all this with plenty of money,

ney *, and without giving any account of the manner of conſuming either that or their time †. The parents were pleaſed with their

* Plautus ſays, it is ſafer to put a knife into the hands of a child, than money.

† Inepta patris lenitas et facilitas prava.

The abſurd lenity and pernicious indulgencies of a father.

Obſonet, potet, oleat unguenta de meo.
Amat? dabitur a me argentum ubi erit commodum.
Fores effregit? reſtituentur: diſcidit
Veſtem? reſarcietur, —— FACIET QUOD LUBET,
Sumat, conſumat, perdat, decretum eſt pati.

Let him eat, drink, and dreſs at my expence. Is he in love? I will give him money whenever it ſhall be convenient to him. Has he broken doors? They ſhall be mended. Has he torn a garment? It ſhall be ſewed up again; he ſhall do what he pleaſes, let him take, ſpend, and deſtroy —— I am reſolved to bear it. TER.

Detur aliquid ætati; ſit adoleſcentia liberior; non omnia voluptatibus denegentur; non ſemper ſuperet vera illa & directa ratio. Vincat aliquando cupiditas voluptaſque rationem . . . poſtremo cum paruerit voluptatibus, dederit aliquid temporis ad ludum ætatis atque ad inanes haſce adoleſcentiæ cupiditates, revocet ſe aliquando ad curam rei domeſticæ, rei forenſis, reipublicæ, ut ea quæ ratione antea non perſpexerat, ſatietate abjeciſſe, experiendo contempſiſſe videatur. *Let ſome allowance be made for age; let youth have a little liberty; do not let every thing be denied to pleaſure; let not that ſtrict and unerring reaſon always prevail. Let deſire and pleaſure ſometimes get the better*

their ſon's proficiency in the knowledge of the world; the ſons were pleaſed with liberty. All, for a ſhort time, went on to their mutual ſatisfaction. But after a few years a ſad reverſe uſually appeared. The boy became a ſpendthrift, and a deauchee; alienated his father's affections by incurring debt, and ruined his conſtitution by every ſpecies of exceſs. What remained after his money and his health were diſſipated? No learning; no reliſh for the works of literary taſte. The ſpring of life, when the ſeeds of theſe ſhould have been ſown, was

of reaſon. At laſt, when he ſhall have indulged his pleaſures, and ſhall have given ſome of his time to the amuſement of his age, and to theſe fooliſh deſires of youth, let him recall himſelf one day or other, to the cares of a family, of forenſic buſineſs, of the public, that he may appear to have thrown away from ſatiety, to have deſpiſed from experience thoſe things which he had not ſeen through before by the force of his reaſon. Cic.

Theſe are the very ſentiments of a profeſſed modern man of pleaſure. They were not the real ſentiments of Cicero. They are not found in any of his moral pieces, but in an oration. Now it is well known, that advocates, in a ſpeech at the bar, will often advance opinions to ſerve a cauſe, very different from their own conviction. Cicero was certainly a man of ſtrict virtue and temperance, and taught virtue both by precept and example.

employed

employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is uſual, in teaching this knowledge of the world, to ſpare no pains in acquainting the pupil with the tricks and deceits of mankind. At the age of fourteen or fifteen, his mind is impreſſed with the ideas of ſharpers, hypocrites, and diſſemblers. He is taught to conſider mankind in maſquerade, and to believe, that all with whom he has any intercourſe, have ſome deſign upon him. He is therefore armed with arts and tricks to counteract the attacks of his aſſailants. He is taught indeed to aſſume the appearance of good qualities; but it is not for their own ſake, but merely to facilitate deception. In the progreſs of this diſcipline, all the native ſentiments of truth and honour are neceſſarily diſcarded. Suppoſing that the deceiving arts, acquired by this mode of inſtitution, may ſerve intereſted purpoſes, yet the end is not worth the means. No wealth, no power, no popularity, can compenſate corruption of heart, and ſelf-abaſement. Such characters as

as have nothing but external accompliſhments to recommend them, may indeed be greatly admired and approved by vain and weak underſtandings, which penetrate no deeper than the ſurface; but they are deſpiſed by all the truly ſenſible, and pitied by all the truly good.

Boys indeed, early initiated in the world, uſually have a forwardneſs of behaviour *, and a degree of loquacity which pleaſes ſuperficial people †. He who is attending to

* When a boy of thirteen or fourteen has loſt the graceful infirmity of bluſhing, there are ſmall hopes. But

Erubuit; ſalva res eſt.
While he bluſhes all is ſafe. TERENCE.

† The obſervations of Dr. Watts, on the ſubject of behaviour and external deportment, appear to me well worthy of attention.

" But among all the accompliſhments of youth, there is none preferable to a decent and agreeable behaviour among men, a *modeſt freedom of ſpeech*, a ſoft and elegant manner of addreſs, a graceful and lovely deportment, a cheerful gravity and good humour, with a mind appearing ever ſerene under the ruffling accidents of human life. Add to this, a pleaſing ſolemnity of reverence when the diſcourſe turns upon any thing ſacred and divine, a becoming neglect of injuries, a hatred of calumny and ſlander, a habit of ſpeaking well of others, a pleaſing benevolence and readineſs

to his books, and collecting ideas which will one day render him a bleſſing and an honour to all with whom he is connected, will appear dull, aukward, and unengaging to many, in compariſon with the pert ſtripling, who has been plunged into vice and diſſipation before he knows the meaning of the words. The reception which the latter meets with in company, gives him additional ſpirits, and the poor parents uſually triumph awhile in the conſcious ſuperiority of their judgment. In four or five years they commonly ſee and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compaſſionated; but if ever it ariſes from affectation of ſingularity, pride, vicious principles, or careleſſneſs concerning

readineſs to do good to mankind, and ſpecial compaſſion to the miſerable; WITH AN AIR AND COUNTENANCE, IN A NATURAL AND UNAFFECTED MANNER, EXPRESSIVE OF ALL THESE EXCELLENT QUALIFICATIONS." Dr. WATTS.

I muſt here recommend Dr. Watts's IMPROVEMENT OF THE MIND, and indeed all his didactic works, as admirably well adapted to form the riſing generation, and to inſtil thoſe virtuous and religious principles, which, in the faſhionable modes of education, are much neglected.

their

their offspring, it deſerves the ſevereſt reprehenſion.

It is obvious, to obſerve in the world multitudes of beardleſs boys, aſſuming airs of manhood *, and practiſing manly vices, to obtain a title to the appellation of men. The preſent age abounds with ſuch examples. Theſe are the unhappy objects whom their injudicious parents have extruded from the foſtering wing into the wide world, before nature had given ſufficient maturity. Their emaciated looks inform the ſpectator, that a ſecret canker has preyed on the flower of their youth. Their words, their dreſs, their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its conſequent miſeries. The years which ſucceed a vain, a wicked, and a moſt wretched youth, are often ſpent

* Citò prudentes, citò mariti, citò patres, citò ſacerdotes, citò omnis officii capaces et curioſi. *Early wiſe men, early huſbands, early fathers, early prieſts, early capable, and deſirous of undertaking every office.*

SENECA.

I will remark in this place, that it is a ſymptom of great corruption in modern manners, that no veneration is paid to old age.

in nurſing a ruined fortune, and a ſhattered conſtitution *.

A moſt fatal miſtake is made by parents of all claſſes in the preſent age. Many of them ſeem to think vice and irregularity the marks of ſenſe and ſpirit in a boy; and that innocence, modeſty, ſubmiſſion to ſuperiors, application to ſtudy, and to every thing laudable, are the ſigns of ſtupidity. They often ſmile at the tricks of a young villain, and even ſeem pleaſed with boyiſh profligacy. Hence it happens, that their offspring frequently proves a ſcourge to them, and that they feel that ſting, which, to uſe Shakeſpeare's expreſſion, is ſharper than a ſerpent's tooth, the ſting inflicted by a thankleſs, an immoral, an ignorant, an extravagant, and an infidel child †. A valuable acquiſition, this premature knowledge of the world, which produces ſuch

* If they read a book at any time (ſi quod eſt interim otii a venatu, poculis, aleâ, ſcortis. *If they have any interval of leiſure from hunting, drinking, cards, &c.)* It is a play-book or ſome pamphlet of news, and that at ſuch ſeaſons only when they cannot ſtir abroad, nor drive away time. Their ſole diſcourſe is horſes, dogs, and what news? BURTON.

† Why died it not from the womb? Job, iii. 11.

fruits!

fruits! and that it often does produce ſuch fruits, obſervation will abundantly evince*.

I cannot help thinking, that prudence, as well as reaſon and religion, requires, that a parent ſhould do all he can to preſent his child to the community UNSPOTTED †. The faireſt ſide of the world ſhould be exhibited to his view. Vice in every mode and degree ſhould be concealed. Diſhoneſty, in which I comprehend all the arts which are incompatible with truth, ingenuouſneſs, and ſimplicity of manners, ſhould never be mentioned but with deteſtation What then, ſays an objector, would you

* "For the end anſwers the means. The childe was taught to obedience when it might; now it is too olde to learn. The childe was not bended when it was tender; now it is too ſtiffe, it will follow its own bent. The parent may thank himſelfe for the evill conſequences from that neglect, and humble himſelfe to ſmart patiently, for ſmart he muſt, if he have any feeling. . . He had his childe in his hande, and might have carried him on fairly, and have taught him to knowe God, himſelfe, and his parents."

WOODWARD's Childe's Patrimonie.

† Sincerum eſt niſi vas quodcunque infundis aceſcit. *Unleſs the veſſel is pure, whatever you pour into it will turn ſour.* HOR.

expoſe

expoſe him, unprepared and unappriſed, to a wicked and an artful world? No; I would prepare him in the beſt manner, by fixing deeply in his boſom principles of piety and moral honeſty. He ſhould be kept under the eye of a parent, or a faithful inſtructor, as long and as conſtantly as poſſible. And when he muſt be introduced into the world at large, let his inſtructor tell him what diſeaſes and what miſeries inevitably await immoral and intemperate indulgence*. With ſuch preparation, and with

* Let him learn, that, in all ſituations and circumſtances of life, RECTITUDE OF CONDUCT, whether the event, with reſpect to externals, be fortunate or unfortunate, is the only infallible ſource of human happineſs. The cardinal virtues point out a ſtraight road, eaſy to find, and pleaſant to travel. Go right forwards, and μήκετι μοι λέγε, πῶς γένηται; ὅπως γὰρ ἂν γένηται, σὺ αὐτὸ θήσεις καλῶς, καὶ ἔσται σοι τὸ ἀποβὰν εὐτύχημα. *Do not ſay to me any more, how will it be? for however it be, you will ſet it right, and the event to you will be lucky.* EPICTETUS.

Mrs. CARTER's Tranſ.

Quintilian ſays, the art of oratory in actu poſita eſt, non in eventu, *is in the act, not in the event.* We may ſay the ſame of the art of life.

Ἐν τῷ βίῳ καλῶν, καὶ ἀγαθῶν, ΟΙ ΠΡΑΤΤΟΝΤΕΣ ΟΡΘΩΣ ἱππόδολοι γίγνονται. *With reſpect to things laudable and*

with the bleſſing of Providence, which will probably attend it, there will be little danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

and good in human life, it is the right actors only that attain the poſſeſſion of them. ARISTOT.

See HARRIS's Treatiſe on Happineſs.

By purſuing objects which appear virtuous, great, and noble, without regard to ſelfiſh and narrow motives, our nature becomes digniſied. ERIGIMUR, ELATIORES FIERI VIDEMUR; humana deſpicimus, cogitanteſque ſupera ac cœleſtia, hæc noſtra ut exigua et minima contemnimus. *We are lifted up, we ſeem to become more elevated; we deſpiſe human things, and fixing our thoughts on things above, look down with contempt on theſe concerns of ours as ſuperlatively mean and little.* CICERO.

On the contrary, he who is early taught to know the world will certainly love it, and will conſider ſome of the greateſt trifles in it as matters of the higheſt importance. COMPANY and diverſions, however immoral, while they are FASHIONABLE will be ſought with more ardour than any of thoſe improvements and intellectual delights which the philoſophers ſo warmly and ſo juſtly recommend. What attention will a youth of fifteen pay to the Lyceum, or the portico, who is allowed to roam without controul in the vicinity of Covent-Garden.

It is common to expatiate on the value of bought experience; but ſurely it is folly to buy that which always coſts dearly, and may be had gratis from books and living inſtructors.

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR AND A LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, MENDACEM ODI. *I love the truth, I will have the truth told me, I hate a liar.* PLAUTUS.

Μάλιστα δὲ χὴ πρὸ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ ΤΗΝ ΓΝΩΜΗΝ. *But chiefly, and before all things, let him be liberal in his ſentiments.* LUCIAN.

IT is to be regretted, that at places where intellectual accompliſhments have been taught with the greateſt ſucceſs, very little attention has been paid to moral inſtruction *. From ſome defect in their original conſtitution, and from no fault of the preſent ſuperintendants, it has happened, that the whole time appropriated to inſtruction is engaged in the purſuit of literature alone.

* Cicero ſays, Neque disjuncti doctores, ſed iidem erant vivendi præceptores atque dicendi, ut ille apud Homerum, Phœnix. *The teachers were not ſeparated, but the inſtructors in the art of living and ſpeaking were the ſame, as Phœnix in Homer.*

I really cannot comprehend how a liberal education* can be complete, unleſs ſuch moral ſentiments be infuſed as become a liberal mind. A love of truth†, and a nice ſenſe of honour‡, appear to me indiſpenſably

* De liberalibus ſtudiis quid ſentiam ſcire deſideras? Nullum ſuſpicio nullum in bonis numero, QUOD AD ÆS EXIT. . . Quare liberalia ſtudia dicta ſunt vides, quia homine libero digna ſunt. Cæterùm UNUM STUDIUM VERE LIBERALE EST QUOD LIBERUM FACIT. *Do you deſire to know what I think of liberal ſtudies. I admire none, I number none among good ſtudies, the end of which is money. . . . You ſee why they were called liberal ſtudies —— becauſe they are worthy of a liberal man. But that ſtudy only is liberal which renders one liberal, or of a free and enlarged mind.* SENECA.

† Ο μεγαλόψυχος ΠΑΡΡΗΣΙΑΣΤΙΚΟΣ, καὶ ΑΛΗΘΕΥΤΙΚΟΣ. *A man of a great ſoul is a free ſpeaker, and a ſpeaker of truth.* ARISTOT.

‡ The idea of honour is ſuſceptible of a greater degree of vivacity than any other ſentiment of the mind; and it ſeems as if nature had given it this force, to incline men to aim more at perfection, and to induce them, upon proper occaſions, to ſacrifice to it the deſire of conveniences, pleaſures, and even life itſelf. All that is neceſſary is, not to miſtake the idea which we ought to entertain of perfection.

Father GERDIL.

Hi mores, hæc duri immota Catonis
Vita fuit, ſervare modum, finemque tenere,
Naturamque ſequi, patriæque impendere vitam,

Nec

penſably requiſite in the character of a real gentleman. Excluſively of their value as moral virtues, they are the nobleſt ornaments. I recommend, therefore, that every method may be purſued, which can fix them deeply in the mind of the pupil.

Every one who has been much converſant with very young boys, muſt know how prone they are to ſpeak untruths. The habit often grows up with them; and it is ſo connected with every thing mean*, baſe, and ungenerous, that I never can expect a conduct good or great from him in whom it greatly prevails.

In a plan of education, then, I would aſſociate every diſgraceful idea, which hu-

Nec ſibi, ſed toti genitum ſe credere mundo.
Juſtitiæ cultor, RIGIDI SERVATOR HONESTI,
In commune bonus, nulloſque Catonis in actus
Subrepſit, partemque tulit ſibi nata voluptas.
See ROWE's Lucan. lib. ii.

* Τὸ ψεύδεσθαι δουλοπρεπὲς. *To lie, is the mark of a ſervile mind.* PLUTARCH.

Not even lies ſpoken in jeſt, or innocent lies, are to be allowed. Plutarch ſays of Ariſtides, Φύσις ἰδρυμένη ἐν ἤθει βεβαίῳ καὶ πρὸς τὸ δίκαιον ἀτενὴς, ψεύδος δ' οὐδ' ἐν παιδιᾶς τινι τρόπῳ προσιεμένη. *His nature was fixed in principle and inflexibly juſt; by no means admitting a lie even in jeſt.*

man ingenuity can invent, to the idea of a liar. Inſtead of teaching a boy ſimulation and diſſimulation, I would ſtigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of any ſuch meanneſs, ſhould be for ſome time compelled to ſit alone, and it ſhould be conſidered a diſgrace to have any intercourſe with him. On the contrary, every reward, praiſe, and indulgence, ſhould be allowed in the ſight of the reſt, to him who had acted or ſpoken in a manner remarkably open and ingenuous.

If the culprit is too callous to be affected with ſhame, the capital puniſhments of the ſchool muſt be inflicted on his perſon. It is a painful neceſſity. But I conſider the habit of violating truth, as a plentiful ſource of all moral turpitude *, and I would neglect no methods which can prevent its arrival at maturity. If it is unre-

* Πιϛὸν ἀπίϛοις οὐδέν. *No faith can be repoſed in thoſe who have violated their integrity.* PINDAR.

It was ſaid of the holy father Pope Alexander the VIth, and Borgias his ſon, The father never ſpoke what he meant, the ſon never did what he ſpoke. Bad models! though obliquely recommended by ſome inſtructors.

ſtrained, it may probably grow up till it inſtigates to the commiſſion of crimes of which the laws may take cognizance. It will inevitably deprive the perſon in whom it appears, of their eſteem, whoſe good opinion is truly deſirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other conſequences to ariſe than thoſe which terminate in the perſon's own mind, it would be ſtill moſt deſirable to pluck the vice up by the roots, as ſoon as it appears to vegetate. It renders the mind little and narrow; it diſtreſſes it with the invention of deceit, with the fear of detection, and with the perpetual fabrication of poor excuſes and falſe pretences.

Boys ſhould alſo be taught to act a juſt and an honourable part in all their little pecuniary tranſactions. Fraud and covetouſneſs appear very early. If one is thoughtleſs and extravagant, there is another ready to take advantage of his extravagance, and to lend ſome of his little ſtore on exorbitant intereſt. Such practices unreſtrained ſow the ſeeds of future uſury and prodigality. Let boys therefore be obliged

to give an account of their expences whenever called upon; and wherever meanneſs or fraudulent tricks are detected, let them be corrected by the infliction of diſgrace, or ſevere puniſhment. I have ſeldom, in this Treatiſe, inſiſted on ſeverity of puniſhment. I never would urge it in the extreme, but for flagrant violations of morality. I recommend it here, as I ſhould amputation for a mortified limb, becauſe I think the ſalvation of every thing valuable depends upon it. A man without much learning may be happy and uſeful*; but a wicked man muſt be wretched†; and a

* It has been often ſuggeſted that learning has not a favourable influence on the morals. If this is ſometimes true, it probably ariſes from neglecting to give as much attention to moral as to literary inſtruction. It may alſo ariſe in ſome meaſure from the world's paying a greater reſpect to learning than goodneſs of heart. "For, cry out," ſays Montaigne, "of one that paſſes by, to the people, O what a learned, and of another, O what a good man goes there! they will not fail to turn their eyes, and addreſs their reſpect to the former. There ſhould then be a third cryer, O the puppies and coxcombs!"

MONTAIGNE's Eſſays.

† Nemo malus felix.

No bad man is happy. JUV.

burden

burden to all around him. And the boy will ſcarcely fail of being a bad man, who is ſuffered to practiſe fraud and vice in his infancy, and without proper reprehenſion.

The temptations which preſent themſelves to boys, and allure them to lay out money, are often irreſiſtible. They ought, therefore, to be allowed a little weekly ſtipend. But proper precautions muſt be taken to prevent their expences exceeding their incomes. The habit of contracting a debt, is pregnant with fatal conſequences. Let the perſons, therefore, of whom they purchaſe their fruit and their toys, be ſtrictly enjoined not to give credit. I do not wiſh a boy to be reſtrained in expending his money, when once it is given him. I do not think it right that he ſhould be required to hoard his allowance. A miſer at any age is pitiable and contemptible, but a boy miſer is a deteſtable monſter. If all that is mean and ſelfiſh is found at that period of life, what can be expected in old age? While care is taken to make a boy's dealings, wherever money is concerned, fair, open, and honourable, I would leave the expenditure of it to his own judgment.

It is given him for his little innocent pleaſures; and let not thoſe pleaſures be interrupted and ſpoiled by the unneceſſary interpoſition of authority.

I inſiſt on the neceſſity of furniſhing the young mind, as early as poſſible, with principles of honour and honeſty, becauſe they will then not eaſily be eradicated, and becauſe I conſider them as of much more importance to the ſtate * and the individual, than the principles of literature. To ſend out into the world a youth adorned with all the arts of human learning, but deficient in good principles and virtuous habits, is to let looſe upon mankind that fell animal of prey, an accompliſhed villain †.

I am

* Ικανὸν δὲ, ἐὰν ἕκαστος ἐκπληρώσῃ το ἀυτου ἔργον. Ει δὲ ἄλλον τινὰ ΑΥΤΗ (ΠΑΤΡΙΔΙ) κατεσκευαζες ΠΟΛΙΤΗΝ ΠΙΣΤΟΝ ΚΑΙ ΑΙΔΗΜΟΝΑ, ὐυδὲν ἀυτὴν ὠφειλες; *But it is ſufficient, if each performs his own proper buſineſs. Now, if you have prepared for your country one honeſt and conſcientious member of it, have you done it no ſervice?*

EPICTETUS.

† Ἄνθρωπος δὲ, ὡς φάμεν, ἥμερον (ζῶον) ὅμως μεν ΠΑΙΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ τυχὼν κ᾽ φύσεως ἐυτυχοῦς, θειότατον ἡμερώτατον τε ζωον γίγνεσθαι φιλεῖ· ΜΗ ΙΚΑΝΩΣ ΔΕ Η ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὑπόσα φύει γῆ. *Man,*

as

I am ſorry to have ſeen many parents pleaſed with artful management in their child, and attributing a ſucceſsful deceit to ſuperior ſenſe. They ſhould reprobate any ſuch appearance, as the effect not of ſenſe, but of CUNNING *; a low and deſpicable quality, poſſeſſed in perfection by the meaneſt intellects, combined with the moſt depraved hearts, and vilifying human nature †.

as we ſaid, is a tame animal; indeed, when he has the advantage of a RIGHT EDUCATION *joined to a happy natural diſpoſition, he uſually becomes the divineſt and the gentleſt of all animals; but, not ſufficiently or not properly educated, the wildeſt beaſt on the face of the earth.*

PLATO.

* Callidi literas contemnunt.

Cunning minds deſpiſe literature. Lord BACON.

In truth, to them its charms are like a fine painting to a blind man.

† See De la Rochefoucault.

Πᾶσά τε ΕΠΙΣΤΗΜΗ χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς, ΠΑΝΟΥΡΓΙΑ, ου ΣΟΦΙΑ, φαινεται. *All knowledge ſeparated from juſtice and other virtue appears to be cunning, not wiſdom.* PLATON. MENEXENUS.

There is a MORAL CASUISTRY, or cunning, highly unfavourable to virtue. Antiqua ſapientia nihil aliud, quum FACIENDA et VITANDA præcepit: et tunc longè meliores erant viri; poſtquam docti prodierunt, boni deſunt. Simplex illa et aperta virtus in obſcuram et ſolutam ſcientiam verſa eſt, docemurque diſputare,

non

non vivere. *Antient wiſdom preſcribed only what was to be done, and what avoided; and then men were much better; after men became learned, good men became ſcarce. That ſimple and evident virtue is converted into an obſcure and vague ſcience, and we are taught to diſpute, not to live.* SENECA.

Benè præcipiunt, qui vetant quidquam agere, quod dubites, æquum ſit an iniquum: ÆQUITAS ENIM LUCET IPSA PER SE; dubitatio cogitationem ſignificat injuriæ. *They adviſe well, who forbid us to do any thing about which you doubt whether it is juſt or unjuſt: for equity ſhines conſpicuous with its own luſtre; doubt implies an idea of injuſtice.* CICERO.

But while we recommend free-ſpeaking and plain-dealing, we muſt caution againſt their extremes, rudeneſs and folly. The art of pleaſing is certainly to be ſtudied, ſo far as it is conſiſtent with truth and honour. One may be honeſt, without being ſavage.

SECTION XXXVIII.

ON GIVING BOYS A SENSE OF RELIGION.

Οὐ γὰρ ἐστι περὶ ὅτου ΘΕΙΟΤΕΡΟΥ ἂν ἄνθρωπος βουλεύσαιτο, ἢ περὶ παιδείας καὶ τῶν αὐτοῦ, καὶ τῶν αὐτοῦ οἰκείων. *It is not poſſible that a man ſhould deliberate on a diviner ſubject, than on the proper method of bringing up his own children, and thoſe of his family.* PLATO.

INSTRUCTION in religious and moral principles ought to come from a parent. For this reaſon it is, perhaps, that in many ſchools there has been no proviſion made for it, and that boys have been well acquainted with the claſſics, and at the ſame time ignorant of the moſt obvious doctrines of religion *.

But as it often happens, that parents have not opportunities to give attention to this point, and, indeed, when their ſons reſide at ſchools, and at a diſtance from them, cannot take this office upon themſelves; it

* Yet after all the boaſts of ſcience, philoſophy, polite learning, and whatever conſtitutes a liberal education, there is nothing renders the mind ſo truly LIBERAL as RATIONAL RELIGION, or the generous and ſublime doctrines of Chriſtianity.

becomes

becomes neceſſary to ſet apart, in places of education, ſome time for religious inſtruction. It ſhould by no means be neglected; for if the mind is not early * tinctured with religious ideas, it will not afterwards admit them without great difficulty.

The propereſt day is obviouſly the Sabbath †. I need not inſiſt on the conſtant attendance

* In Rouſſeau's opinion, boys of fifteen are too young to be furniſhed with religious ideas.

"Suffer not, ye parents, the deceitful bait of a gaudy novelty to ſeduce you. Be cautious of trying on your children the dangerous experiment of a method not yet warranted by ſucceſs. Let the holy maxims of our forefathers, maxims ſo venerable for their authority and antiquity, be always preſent before your eyes. Be particularly careful not to neglect religion in the education of your children. In vain will you endeavour to conduct them by any other path. If THEY ARE DEAR TO YOU, if you EXPECT FROM THEM CREDIT AND COMFORT, from religion muſt be derived their happineſs and your own. Take care that you, are not induced, by an idle vanity, to ſacrifice theſe innocent victims to a CRIMINAL LOVE OF SINGULARITY, and that the misfortunes in which you involve them may not, one day, contribute to your confuſion and deſpair." Father GERDIL.

† I cannot help animadverting on ſome TRAVELLED perſons, who endeavour to render Sunday a day of public diverſions, in imitation of foreign countries. Would it be ſurpriſing if the indignation of the decent and

attendance of the pupils at church. That duty is, I believe, never neglected in reputable ſchools. But in the evening, or in the intervals of divine ſervice, inſtruction may be given in private with great advantage. Various methods have been introduced; but I would ſtill adhere to the church catechiſm. Let it be learned by heart, and explained in the moſt familiar manner by the inſtructor. One of Secker's lectures ſhould be ſlowly and attentively read with remarks and explanations, and the whole lecture ſhould conclude with a chapter of the Old or New Teſtament read and illuſtrated.

The number of books written on purpoſe to introduce young people to religious knowledge, is infinite: I would confine the attention of the ſcholar to the Catechiſm, Secker's Lectures, Nelſon's Works, and the Bible.

and ſerious ſhould ariſe to acts of violence, were they to ſee the ruling part of the nation countenancing ſuch profaneneſs? The vain introducers of theſe innovations ſtigmatize all their opponents with the epithet of NARROW-MINDED, which moſt truly belongs to themſelves.

Many perſons have objected to the long eſtabliſhed method of teaching children to read, by uſing the Teſtament: they rather wiſh, that they ſhould be initiated by Æſop's Fables, or ſome ſimilar book. For my own part, I know of no book ſo well adapted to this purpoſe as the Teſtament. The language is remarkably eaſy and familiar; and I will add, that the matter is entertaining to children. The eaſy narrative pleaſes them, and I know of no one inconvenience which can reſult from the uſual practice. Poſſibly ſome advantages may attend it. It may impreſs on the memory many ſcriptural paſſages, which would never be properly attended to at another age. If we really believe the goſpel, we can never object to giving the young mind its firſt tincture of letters from the evangelical writings*. Perhaps the growing neglect of

* Many objections are very warmly urged againſt this practice, by thoſe whom we have no reaſon to ſuſpect of Deiſm. But our Saviour paid a moſt affectionate attention to children, and the ſimplicity of his goſpel is congenial to the ſimplicity of the young and unpolluted mind. He who has not read the goſpel in his infancy, may probably be too much diſguſted with its ſimplicity to read it afterwards with due veneration.

this and other practices of our forefathers, may in some measure account for the prevalence of irreligion.

But as religion appears to me to be rather an object of sentiment or feeling, than of the understanding, especially at a childish age, I should take more pains in inspiring a pupil's heart with a glow of devotion, and with religious affections, than in filling the intellect with doctrines*, opinions, or matters of fact, unconnected with morality and sentiment. Let him be taught not only to call the Supreme Being his Father, but to love and revere him with a piety truly filial.

The best method of effecting this purpose, is to let him learn prayers composed in a pathetic, and at the same time rational manner, and repeat them morning

* Volo autem hisce dari operam, non ut omnium controversiarum nodos sciat solvere discipulus ac subtilissimas teneat distinctiones; sed ut de fide suâ ex principiis sacræ scripturæ sit certus. *I wish those to be applied to, not so as that the scholar may know how to untie all the knotty points of controversies, and be master of the most subtile distinctions, but that he may be clear in his belief, from the principles of Scripture.*

SCHEFFERUS.

and

and evening*. Paſſages from the Pſalms ſhould alſo be learned. Mrs. Talbot's devotional pieces may be advantageouſly peruſed, and a well-written hymn, or other religious compoſition in good verſe, may occaſionally be committed to memory. Care muſt be taken, that the proper warmth of devotion deviates not into enthuſiaſm. There will be no danger, if improvement of underſtanding keeps pace with improvement of heart. To acquire a due ſenſe of the religion of the heart, will not be conſidered as a diſagreeable taſk; like the ſtudy of that religion which is often taught by the injudicious. It will afford a very lively pleaſure. The ſentimental affections of boys are often extremely ſuſceptible, and theſe will be powerfully exerciſed by devotion.

The buſineſs of a ſchool ſhould never commence or cloſe without a prayer. Boys may appear to give it little attention; and indeed they will not always join in ſupplication with that ſerioufneſs and ardour

* Nec fruſtra vocat exorabile numen. *Nor in vain does he call upon an exorable deity.* STATIUS.

which

which is to be deſired. Yet now and then the mind will be in ſuch a tone, as to be greatly affected with a proper prayer, and many will catch a ſpirit of devotion. Seeds will be ſown which, though they may lie a long while without germinating, will one day ſpring up, and bear fruit in abundance.

It is to be hoped, that there are no parents wicked and injudicious enough to have no regard to the religious education of their children*. Religion will not only contri-

* Ενιοι φεύγοντες τὴν δεισιδαιμονίαν ἐμπίπτουσιν εἰς ἀθεότητα τραχεῖαν καὶ ἀντίτυπον, ὑπερπεδησαντες ἐν μέσῳ κειμένην τὴν εὐσέβειαν. *Some willing to avoid ſuperſtition fall into the oppoſite extreme of downright atheiſm, overleaping what lies in the midſt, true piety.* PLUTARCH.

But if parents ſhew no value for the offices of religion, the little which boys are taught at ſchool muſt be loſt, where all that is good ought to be cheriſhed with peculiar care—even under a father's eye.

Idne tu miraris, ſi PATRISSET filius? *Can you be ſurpriſed that a ſon mimics the* FATHER? PLAUTUS.

Probum eſſe patrem oportet qui gnatum ſuum
Eſſe probiorem, quam ipſus eſt, poſtulat.

That father ought to be good indeed, who requires that his ſon ſhould be a better man than he is himſelf. IDEM.

Next to religion, let the boy be early taught to reverence his reaſon; to let it guide all his actions.

SI VIS TIBI OMNIA SUBJICERE, TE SUBJICE RA-

contribute to preſerve their innocence, and draw down the bleſſing of Providence *, but will afford them in adverſity the beſt conſolation, and at all times a pure and lively pleaſure.

TIONI. Multos reges, ſi ratio te rexerit. Ab illâ diſces, quid et quemadmodum aggredi debeas. *If you wiſh to ſubject every thing to you, ſubject yourſelf to reaſon. You will rule many if reaſon ſhall rule you. You will learn from her what you ought to undertake, and how.* SENECA.

But it is eaſy to preſcribe. To practiſe the rules, Hic labor, hoc opus. *This is the difficulty this the work*; and here is ſeen the neceſſity of GRACE.

* The END OF LEARNING is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neareſt, by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith, makes up the HIGHEST PERFECTION. MILTON.

" There are many who paſs a thoughtleſs life in a perpetual unconcern for religion, who are entirely taken up with the follies, amuſements, the hurry and buſineſs of the world, who baniſh all ſerious reflections as a melancholy employment, and make an art of forgetting themſelves.

" One great cauſe of this ſeems to be, a bad education. The inſtruction which is given to the lower and middle ſort, is frequently an inſtruction which relates chiefly, if not ſolely, to this life. If they are diſſuaded from idleneſs or extravagance, or any other

vice

vice, or if they are exhorted to any thing praiſe-worthy, it is often by no other arguments than thoſe which are drawn from the bare preſent advantage or diſadvantage ariſing from a good or bad behaviour. . . . They are ſoon able to obſerve, that their inſtructors live as if the chief good of man conſiſted in profit and pleaſure, and a ſmall refuſe of time were ſufficient for the ſervice of God.

" Young perſons of a higher rank and ſtation too often learn from example, if not from the mouth of their parents, that people of faſhion enter into this world TO TAKE THEIR PASTIME THEREIN; that a great part of their life is to be ſpent in faſhionable amuſements, the reſt in polite learning, or in POLITICAL WISDOM, and in other temporal concerns; and that religion is either not to be minded, or that a few acts of it are to be now and then performed for the ſake of decency, and in civil compliance with cuſtom.

" By ſuch means it comes to paſs, that many young perſons have their ſenſes much, and their underſtanding little employed, or not to good purpoſe; that external objects take firm poſſeſſion of their minds, and are hardly made to give place to thoſe of more importance which reaſon and revelation ſuggeſt; and that they are diſpoſed to fly from theſe to the WORLD, WITH WHICH THEY HAVE CONTRACTED AN EARLY FAMILIARITY.

" The common practice of the world, when we are grown up, has the ſame bad effect that a wrong education, and the contagion of domeſtic faults, produce in our earlier days. When young perſons become their own maſters, they find themſelves ſurrounded with multitudes employed in vain diverſions, or in buſineſs almoſt as vain. Some they ſee purſuing wealth, honour, and power, with as much induſtry as if they

were to live here for ever, and with as little conſcience as if there were no future ſtate: others they ſee contriving how to amuſe and entertain themſelves in the moſt agreeable manner, according to their depraved taſte, and placing all happineſs in the pleaſure of the ſenſes. From the one ſort they learn to be moſt diligent about the things of leaſt value, and not ſcrupulous concerning the methods to obtain them; from the other, they learn to fill up all their vacant hours with fooliſh or wicked diverſions; from both, TO COMPOSE THEIR MINDS INTO A FALSE SECURITY, to go non quâ eundum eſt, ſed quâ itur, not where wiſdom directs, but where cuſtom leads; to imagine that it is ſafe to follow a multitude, and TO LIVE LIKE OTHERS, and that what is ſo common cannot be dangerous." JORTIN.

If, by accuſtoming children TO THE OUTWARD FORMS OF RELIGION, as by making them keep ſilence and kneel when others pray, &c. a general notion be gradually impreſſed upon their minds that ſome reverence is due to a power which they do not ſee, and that there exiſts an authority to which all mankind, the rich and great as well as the poor and mean, muſt equally bow, a good end will be gained. Beſides, by this means, a mechanical habit will be formed, which will not be laid aſide, till by degrees they come to know the reaſon of it, and to enter into it with underſtanding and pleaſure, &c.

See Dr. Prieſtley's Obſerv. on Educ.

Many of which are, as might be expected, very valuable.

SECTION XXXIX.

ON THE UNIVERSITIES.

Adjicere bonæ paulo plus artis Athenæ.
HOR. lib. ii. epiſt. 2.

——— *Kind Athens yet improved my parts*
With ſome ſmall tincture of ingenious arts.
FRANCIS.

IT is eaſy to perceive, that the Engliſh univerſities are in leſs repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to ſend their ſons thither, now frequently place them under ſome private tutor to finiſh them, as it is called, and then immediately ſend them on their travels. There ſeems, among all orders, to prevail a diſcontent* on the relaxation of diſcipline,

* Some writers ſeem to think that univerſities are injurious to learning, and that inſtruction is likely to be beſt afforded, when the inſtructor is REWARDED SOLELY BY THE SCHOLAR. They would have no foundations, no fellowſhips, no exhibitions. I fear, with all the appearance of profound wiſdom, theſe writers are not very ſolid thinkers. Have not theſe advantages called forth thouſands to literary eminence,

pline, and the uſeleſs and frivolous exerciſes required for the attainment of academical honours.

I have myſelf reſided long in one of the univerſities (and the ſiſters are much alike), and I have ſeen in it many evils. But I reſtrained my indignation by aſking myſelf the queſtion, where I could have been placed in this ſublunary world without ſeeing many evils? I ſaw immorality, habitual drunkenneſs, idleneſs, ignorance, and vanity, openly and boaſtingly* obtruding

by affording them opportunities? Have they not produced an infinite number of uſeful ſcholars, who elſe would have been condemned by poverty to mechanical labours? Do not great national eſtabliſhments for the education of youth, exclude thoſe UPSTART PRETENDERS, who would only miſlead, by their ignorance and effrontery, the ſimple, generous, and unſuſpecting? Do not the honours and emoluments of degrees, profeſſorſhips, headſhips, and other diſtinguiſhed offices, excite and reward literary excellence? I appeal for an anſwer to paſt times, if not to the preſent. Beſides all this, ought not LIBERAL inſtructors to be independent of the caprice of their pupils?

* In modern times, the moſt vicious conduct is often purſued for the SAKE OF DISTINCTION, without the INSTIGATION OF PASSION. Many young men have been ruined by the perverſe vanity of being called, in a cant language, a BUCK, a PICKLE, or a KNOWING ONE; debauchees and drunkards from affectation.

them-

themſelves on public view. I ſaw them triumphing without controul over the timidity of modeſt merit. Many things appeared openly, that deſerved the warmeſt diſapprobation; but I ſtill knew there were amiable and worthy characters, and excellent practices and inſtitutions, which were not ſo generally noticed, becauſe they did not force themſelves on the attention, but were concealed in the ſhade of literary retirement. Like the modeſt flowret, they were over-run by the rankneſs of the weeds.

I could eaſily account for the evils I beheld. It was not to be wondered at, that ſo great a number of young men, juſt emancipated from ſchool, and from a parent's authority, ſhould break out into irregularities, when encouraged by mutual example. Their paſſions were ſtrong, their reaſon immature, their experience defective. Pride, vanity, and the love of pleaſure, urged them to any conduct that could either confer diſtinction, or afford gratification. Many had money at command. Theſe moſt devoutly followed faſhion (that dæmon which allures the vain with irreſiſtible charms to all that is ruinous and ridiculous),

and were cloſely purſued by other young men of ſpirit, as they called themſelves, who were obliged to contract a heavy debt to ſupport their extravagance*. I believe, under the ſame circumſtances, young men, in any place, would exhibit the ſame appearances †; and if there is too little reſtraint,

* Conſidering the enormous expence of univerſity education, occaſioned by the influence of bad examples, and conſidering alſo the little emoluments of the inferior clergy, we muſt not wonder that many adopt the ſentiments of an old writer, ſince few are philoſophers.

"I had rather, ſaid one, make my childe a cobler than a preacher; a tankard-bearer than a ſcholar. For what ſhall my ſonne ſeke for learning, when he ſhall never get thereby a living? Set my ſonne to that whereby he may get ſomewhat. Do you not ſee, how every one catcheth and pulleth from the church what thei can? I feare me, one dai they will plucke down church and all. Call you this the goſpell, when men ſeke onlie for to provide for their bellies, and care not a groate though their ſoules go to helle? A patrone of a benefice will have a poore yngrame ſoule, to beare the name of a parſone for twentie marke or tenne pounde: and the patrone himſelf will take up for his ſnapſhare, as good as an hundred marke. Thus God is robbed, learnyng decaied, England diſhonoured, and honeſtie not regarded." WILSON's Arte of Rhetorike.

† Vix artibus honeſtis pudor retinetur; nedum inter CERTAMINA VITIORUM. *Modeſty is with difficulty preſerved by every honeſt art. Much leſs amidſt rivalties for eminence in vice.* TACITUS.

and

and I think there is too little, the fault is not in the ſtatutes and regulations either of the univerſity or of the colleges, but in the age which will not impoſe or bear reſtraint. Yet there are officers whoſe hands are inveſted with every neceſſary power; and there is little doubt, but that the very glaring abuſes which have ariſen up, while it has lain dormant, will at laſt ſtimulate them to exert its full force.

When the diſcipline ſhall be reſtored, and the obſolete exerciſes aboliſhed*, no places in the world will be better adapted to a ſtudious life than our noble univerſities. Much ruſt has been contracted in

* As to logic, &c. which raw boys are obliged to learn, we may ſay in the words of Lord Bacon:

"Thoſe grave ſciences, logic and rhetoric, the one for judgment, the other for ornament, doe ſuppoſe the learner ripe for both; elſe it is, as if one ſhould learne to weigh, or meaſure, or to paint the winde. Thoſe arts are the rules and directions how to ſet forth and diſpoſe the matter: and if the minde be empty thereof; if it have not gathered that which Cicero calleth Sylva and Supellex, ſtuffe and variety, to begin with thoſe arts, it doth work but this effect; that the wiſdome of thoſe arts, which is great and univerſal, will BE MADE ALMOST CONTEMPTIBLE, AND DEGENERATE INTO CHILDISH SOPHISTRY."

BACON.

This is really the caſe in the univerſities.

them

them by time, many evils deeply rooted, which cannot be eradicated but by the legiſlative arm; yet with all their imperfections, I will maintain, that no place is able to furniſh more advantages to the real ſtudent*. In them are founded ſome of the fineſt libraries on earth; not only public libraries for the general uſe of members of the univerſity, but libraries in each college, ſcarcely leſs convenient than if they were in the ſtudent's own apartment. In the univerſity at large, profeſſorſhips eſtabliſhed with ample ſtipends; in colleges, tutors, and lecturers. The buildings convenient, elegant, ſpacious, airy. The apartments of ſtudents for the moſt part handſome and commodious, ſilent, retired, and in every reſpect fitted for a life of ſtudy. Sweet gardens and groves, delightful walks, and rural retreats†. Add to all this, that the high antiquity of the places, and the many

* I except London, where more opportunities are to be found than any where elſe.

† Some very eminent POETS have not however been very fond of the univerſities. Witneſs Milton and Gray, cum multis aliis. The fettering of ſuch men with ſtatutes, diſputations, &c. &c. was like confining an eagle in a cage.

great and learned perſons who have iſſued from them, give them a moſt venerable air, and tend to animate the ſtudent with a generous emulation *.

But as this reform may be diſtant, and as, in the ſincerity of my heart, I conſider the ſending a ſon thither at preſent, without particular precautions, as a moſt dangerous meaſure; a meaſure, which may probably be deſtructive of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the moſt likely means to ſave all theſe from deſtruction, and to obtain the natural advantages of theſe diſtinguiſhed ſeminaries.

* Cùm ea loca videamus, in quibus memoria dignos viros acceperimus multos eſſe verſatos magis moveamur, &c. . . . Me quidem IPSÆ ILLÆ NOSTRÆ ATHENÆ non tam operibus magnificis exquiſitiſque antiquorum artibus delectant, quam recordatione ſummorum virorum, ubi quiſque HABITARE, ubi SEDERE, ubi DISPUTARE ſit ſolitus. *When we ſee thoſe places in which many memorable men have been converſant, we are more affected with the idea, &c. . . . For my own part, our Athens does not pleaſe me ſo much by its magnificent buildings, &c. as by the recollection of* ITS GREAT MEN, *where each of them uſed to lodge, to ſit, to diſpute.* CIC.

In

In the firſt place, boys ſhould not be ſent to the univerſity ſo young as they often are *. It is really cruel to let a boy of fifteen be precipitated into drunkenneſs and debauchery. By a too early entrance, his health will be injured, his peace of mind broken, his learning loſt, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of reſolution, characteriſtic of boys, will render it difficult to avoid contagion.

* Mechovius, who has written very ſenſibly on the ſubject of education in his Hermathena, adviſes, that the ſcholar ſhould be kept at ſchool till the age of ONE AND TWENTY. Upon which circumſtance the judicious Morhof remarks, Quam bene cum republica ageretur, ſi beatis illis modeſtiſque gradibus primum ad academias, et ab illis ad cathedras, tribunalia, et ſubſellia procederemus. Sed volatica hodiè omnia ſunt et ſuperficiaria, cum plurima pars juvenum ſolam oſtentare ſpeciem, quam ſolidam præſtare eruditionem, malit; quo fit, ut prope diem Barbaries omnia occupet, et ubique improbitas et ignorantia triumphet. *How happy would it be for the public, if we ſhould advance by thoſe ſlow and modeſt ſteps to the univerſity, and then to the pulpit, the bar, &c. But in the preſent time, all our improvements are haſty and ſuperficial, ſince moſt young men had rather make an oſtentatious diſplay of appearances, than acquire ſolid erudition; whence it ariſes that barbariſm has almoſt ſeized every thing, and that wickedneſs and ignorance every where triumph.*

There

There are inſtances of thoſe who have gone through with ſafety at this very early age; but they are few in compariſon with thoſe who have ſuſtained ſuch injuries as they have long and ſeverely felt. Every one, on putting on the academical dreſs, commences a man in his own opinion, and will often endeavour to ſupport the character by the practice of manly vices. I adviſe, therefore, that no boy ſhall be ſent to the univerſity till he is nineteen years old*. An additional reaſon is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which he may go into orders, or enter with propriety into other profeſſions. But when a boy enters at fifteen †, he takes his degree at nineteen, and

* Mr. John Clarke is of the ſame opinion; but the reaſon he gives for his opinion is, that the vulgar method of teaching in ſchools IS SO VERY SILLY, that a boy cannot be prepared for college before that age.——It is very certain, that from boys being ſent too ſoon to the univerſity, the work of the ſchool is obliged to be done there for three years. Whereas ſcience and philoſophy are the proper ſtudies of the univerſity, according to their inſtitution.

† Till the childe hath ſome good underſtanding of himſelf and book; till he can command the one and well

and then waits till three-and-twenty without employment. This aukward interval is not often ſpent in the univerſity, but in the country, and in the employments of a ſportſman and man of pleaſure. Four years of idleneſs muſt make great havoc in his learned attainments. Let it be conſidered, how much more advantageouſly the four years from fifteen to nineteen would be ſpent in a well-directed ſchool. Such a foundation would be laid in claſſical learning, as would ſcarcely ever give way, even though it ſhould ſuffer a temporary neglect.

I am aware that all boys cannot wait at ſchool till nineteen, becauſe vacancies in ſcholarſhips, exhibitions, and fellowſhips, often ſummon them unexpectedly before that time. But I muſt exhort parents not to let their ſons incur danger of moral and mental corruption, for the ſake of adding

well uſe the other, what ſhould he do abroad either at the univerſities, innes of court, or in a farre country? . . . Youth will leave that they underſtand not and find no ſweetneſſe in, and will go to that which they can do, and their natures muſt needs reliſh.

WOODWARD's Childe's Patrimonie.

But let them underſtand their books, and they will not fail to find a ſweetneſs in them.

a few

a few pounds a year to their allowance. Where any conſiderable advantage is to be obtained, I cannot expect, in theſe times, that it will be foregone; but every precaution muſt be uſed to obviate the ill conſequences of embarking a boy without a proper pilot, on a wide and ſtormy ocean.

Whenever the circumſtances of the parent will admit, a private tutor of character muſt be engaged. A compenſation muſt be made him ſufficient to induce him to inſpect his pupil not only in the hours of ſtudy, but alſo of amuſement; and I would give particular directions, that the pupil ſhould never take a walk or a ride but in the company of the private tutor, or of thoſe whom he may approve. A faithful tutor, who will thus condeſcend to watch the moral conduct of his pupil, will be far more deſirable than a man of genius and learning, who will only attend to literary improvement.

I ſhall not lay down any rules for the conduct of academical ſtudy, but ſhall content myſelf with adviſing the parent to place his ſon under ſome ingenious and worthy tutor, and then to ſubmit the conduct

duct of his education at the univerſity entirely to his direction. The college tutors are often, it is to be preſumed *, men of judgment as well as learning and morals, and are well qualified to direct the ſtudent in every part of his conduct. It is at the ſame time to be lamented, that from the number of pupils uſually allotted to one, he is incapable of paying all that attention to each, which a tender parent muſt deſire. For that reaſon, I wiſh a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. I own, for my own part, I ſhould be afraid to truſt a ſon without one. The private tutor, it muſt be remembered, ſhould have the whole management of the pupil's finances. Scarcely any but thoſe who have reſided in the univerſity, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to direct the expences of his diſciple.

* "Touching ſome tutors and their proceeding with their pupils, then and now, as I thinke it not a patterne for imitation, ſo I know it to be above my cenſure." WOODWARD'S Childe's Patrimonie.

Under

Under ſuch reſtrictions, and with a few public alterations, I repeat, that no place is better calculated for ſtudious young men, than theſe venerable ſeats of the muſes, to which they have for ages reſorted. To prove that they are capable of forming the greateſt characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, thoſe who wiſh to deſtroy, or totally alter their conſtitution, are of that deſcription of men who envy the advantages which they have never ſhared, or who, from an unfortunate mode of thinking, endeavour to overturn all the antient eſtabliſhments, civil and eccleſiaſtical *.

* In academiâ confluxus eſt ingeniorum variorum, etiam diverſiſſimorum; reperiuntur ibi homines pravi etiam ac flagitioſi, per quos animi ſimpliciores facilè corrumpuntur. Eſt ibi etiam major aliquanto vivendi libertas, quam in præſentia et ſub oculis parentum. Dantur occaſiones diſcurrendi, potandi, ludendi alea et teſſeris. . . . . Adde quòd reperiantur, qui his modis quæſtum faciunt, ſtultæque juventutis promptitudinem facilitatemque, habeant vectigalem. An ergo meos filios tot periculis ultrò exponam? Scilicet utiquè, caſtè, moderatè, ſobriè, honeſtè vivitur, academiâ ſolâ exceptâ. Vel ſi hoc male fingitur, quid non et alibi proſpicimus ſecuritati noſtrorum? Aut ſi poſſu-

mus alibi, cur licebit minus in academiâ? Sunt profectò ibi quoque leges, ſunt magiſtratus, ſunt viri honeſtatis virtutiſque amantes, et interdum plus, quam nonnulli volunt, rigidi ac ſeveri. Non igitur academia in causâ ſi qui in eâ malè vivant, non ordo profeſſorius, non cætera a regibus optimè conſtituta et quantâ poſſunt obſervari ſolitâ diligentia. . . . Quare manet verum quod innuebam ſuperius, educationis locum maximè idoneum academiam eſſe. *In the univerſity there is a confluence of various diſpoſitions; even of the moſt oppoſite. Bad, nay very wicked perſons are found there, by whom unſuſpecting minds are eaſily corrupted. There is alſo there a greater latitude of living, than in the preſence and under the eyes of the parents. Opportunities offer of making excurſions, of drinking, of playing with dice and cards. . . . Add to this, that there are thoſe who take advantage of theſe proceedings, and levy contributions on the thoughtleſſneſs and good-nature of inexperienced youth.——What, then, ſhall I, of my own accord, expoſe my child to ſo many dangers? Verily the world goes on chaſtely, moderately, ſoberly, honeſtly, every where but in the univerſity. Now, if this is really the caſe, why do we not ſeek ſecurity for our children elſewhere? Or, indeed, if we can find it ſo elſewhere, what ſhould hinder us from finding it in the univerſity? There alſo are laws, there are magiſtrates, there are men who love honeſty and virtue, and who are ſometimes ſtricter and ſeverer than ſome would have them. The univerſity is not therefore to be blamed, becauſe ſome live irregularly in it; no nor the profeſſors, nor the other wiſe eſtabliſhments of great men of old time, which are obſerved as ſtrictly as the times and manners will permit. . . . Wherefore that remains true which I hinted above, that the univerſity is ſtill the fitteſt place for education.*

JOANNES SCHEFFERUS, de Informat. Literar.

In

In the above ſection I have only taken notice of the Engliſh univerſities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign univerſities, to *Engliſhmen*. They certainly can be ſuperior in no other reſpect but *ſtrictneſs of diſcipline*. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, profeſſorſhips, ſcholarſhips, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the PERSONS, not in the places or their conſtitution. And here I cannot help confeſſing, that a deſire to pleaſe the great, and bring them to the univerſities, for the ſake of honour and profit, and other POLITICAL motives, cauſes *a compliance with faſhionable manners, a relaxation of diſcipline, and a connivance at ignorance, folly, and vice.*

I will only add one more caution before I leave the ſubject of literary advice. Let not the ſcholar think his education finiſhed, when all the forms of it are completed. Let him not cloſe his books as ſoon as he has relinquiſhed his tutor. Improvement is the buſineſs of life. And his days will paſs away pleaſantly, who makes a daily addition to his ideas. But he who deſerts his books, from a common and miſtaken notion, that after a certain number of years ſpent in the uſual forms, he is COMPLETED, will ſoon find that his book will deſert him. NON È BUONO CHI NON CERCA DI DIVENTAR MEGLIORE, *He is not good who does not endeavour to become better.* He will have renounced one of the beſt modes of ſpending *otium cum dignitate*, a reſpectable retirement. Some of the moſt important profeſſions ſhould not be, as they often are, merely *a genteel retreat for idleneſs*; NOMINE MAGNIFICO, SEGNE OTIUM. TACITUS.

I omit what I had ſaid on the late prohibition of private tutors at Cambridge, by the deſire of a reſident member of that univerſity, who very obligingly informed me, that though private tutors are prohibited, in order to prevent ſome great abuſes, yet when they are wanted for the purpoſes which I have recommended in this ſection, they are allowed clandeſtinely, or rather by connivance.

I am alſo informed, that ſome reformations begin to take place in Oxford; particularly that programmas have been iſſued out, requiring the younger members to be in their colleges at eleven o'clock at night. This I am told is only the prelude to other ſalutary regulations. The public has indeed every thing to hope from the judgment of the preſent Vice-chancellor, the Rev. Dr. Dennis, Preſident of St. John's College. The very reſpectable Dean of Chriſt-church, Dr. Bagot, has alſo ſet an illuſtrious example, in reſtoring the diſcipline of his college. It is an arduous undertaking; but there is the more virtue and glory in the accompliſhment of it.

I hope I may take the liberty to add, from a ſincere deſire to prevent evil, that ſtudents ſhould not in general reſide more than ſeven years in any univerſity. Secluded from the pains and pleaſures of ſympathy, and from ſocial and family cares and ſatisfactions, they ſink into a SELFISHNESS and INDOLENCE, no leſs fatal to enjoyment than to improvement. Thoſe however who are really, and not only nominally engaged in teaching, in lecturing, or in ſuperintending morals, may certainly RESIDE without local injury, as long as their circumſtances and inclination ſhall require.

SECTION XL.

ON FOREIGN TRAVEL.

Ad quæ noſcenda iter ingredi, tranſmittere mare ſolemus; ea ſub oculis poſita negligimus. *The very things which we go journies and voyages to ſee, we paſs over unnoticed even when they lie before our eyes.*

Μακάριος ὅτις ἐυτυχῶν OIKOI MENEI. *Happy the man who knows when he is well, and ſtays at home.* EURIP.

I Mean not to recapitulate all the remarks that have been made for and againſt foreign travel by many writers, who have taken only a partial view, or who have deviated into declamation. I ſhall not cite many aphoriſms or examples of the wiſe antients; but ſhall briefly conſider a few points, which, according to the modern ſyſtem of things, appear to be the moſt eſſential.

With reſpect to its utility, there can be no doubt but that a mind, properly prepared, will derive from it great and laſting advantages. It muſt open ſources of knowledge, and furniſh opportunities of reflection, which cannot be obtained by him who never leaves his own country.

But I muſt join* in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is neceſſary to enable the mind to derive advantage, and avoid inconvenience, from viſiting a foreign nation. To expect that boys ſhould make obſervations on men and manners, ſhould weigh and compare the laws, inſtitutions, cuſtoms, and characteriſtics of various people, is to expect an impoſſibility. It is no leſs abſurd to ſuppoſe, that boys will not be ſtruck and captivated with vanity and trifles.

I therefore adviſe, that a pupil ſhall not be ſent to travel till he has paſſed through a capital ſchool, and arrived at the age of nineteen. Indeed I wiſh that he might ſpend four years at the univerſity; but I know this requiſition will not often be complied with. Parents in our age and country, are impatient to thruſt their ſons into the world, to puſh them into the ſenate before they have a beard, and to urge them to offices of command in the army and in the navy, almoſt as ſoon as they come from the

* I ſay JOIN, for every writer on this ſubject agrees in diſapproving very early travel.

nurſery.

nurſery. Many evils, national as well as private, are the conſequence; but when intereſt* and ambition ſolicit, reaſon, philoſophy, and propriety ſcarcely find a hearing. National calamities can alone remedy this, and many other abuſes which will inſinuate themſelves, and abound, till the evil which they occaſion becomes too heavy to be longer borne; when it will be its own remedy.

I wiſh alſo, that no pupil, who is not certainly known to be poſſeſſed of parts, ſhould be ſuffered to travel. A weak youth will learn only to make his weakneſs more conſpicuous. Grimace, affectation, and an overbearing inſolence, will conſtitute his acquiſitions. He will learn to remove that veil of diffidence, which ſerved to conceal

* Scilicet omnibus artibus antiſtat ſpes lucri et formoſior eſt cumulus auri, quam quicquid Græci Latinique delirantes ſcripſerunt. Ex hoc numero deinde veniunt ad GUBERNACULA REIPUB. interſunt et præſunt CONSILIIS REGUM. O Pater, O Patria! *In truth, the hope of gain ſuperſedes all the arts of a heap of gold, is more beautiful than any thing the fooliſh Greeks and Latins have in them. From this number they come to the helm of the ſtate, and are preſent or preſide at the counſels of kings. O my country*, &c. LIPSIUS.

his defects, and which, if he had not left his paternal roof, he might have happily retained. No character is better known, and oftener expoſed to comic ridicule, than that of the empty coxcomb, who aſſumes foreign modes of external behaviour *. He who goes out a fool indeed, but only ſuch a fool as may be tolerated, will return inſufferable. This is an additional reaſon for deferring his miſſion till the age of nineteen or twenty. By that time, parents and ſuperintendants of education will be enabled to form a juſt opinion of his abilities. At the age of twelve or thirteen, or even later, they will often be miſtaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is abſolutely neceſ-

* If one have been a traveller, and can court his miſtreſs in broken French, wear his clothes neatly in the neweſt faſhion, diſcourſe of lords, ladies, towns, palaces, and cities, he is complete, and to be admired. . . . . Yet theſe men muſt be our *patrons*, our governors too ſometimes, ſtateſmen, magiſtrates, NOBLE, GREAT, AND WISE BY INHERITANCE.

BURTON.

Jure hæreditario ſapere jubentur.

They are compelled to be wiſe by hereditary right.

EUPHORMIO.

ſary,

ſary, in order to be delivered from local prejudice in favour of our country. Prejudices in favour of our country are indeed eaſily removed by ſpending our early days in another*. But is there no danger leſt theſe innocent and uſeful prejudices ſhould be changed for others equally unreaſonable, and really pernicious? Is it not likely that,

* Quam illud periculoſum quòd ab ætate primâ ſic a parentibus dimiſſus incipiat contemnere domeſtica, mirari peregrina. Publicæ ſalutis eſt fundamentum amor ERGA PATRIAM. At eum ratione juſtâ integroque animo concipere qui poſſit, cui ſtatim, poſtquam res diſcriminare, nigrumque ab albo cœpit diſtinguere, perſuaſum eſt, ubique meliùs, decentiùs, peritiùs, quàm apud ſuos, commodis juventutis conſuli, vitæque rectè degendæ conſilia præceptaque dari? . . . Verùm eſt adhuc periculoſius, quòd hoc pacto incipiat habere ingenium non ſuæ, verum peregrinæ, aliquando et *hoſtili* reipublicæ conforme. *How dangerous is it that from the earlieſt age, thus diſmiſſed from his parents he begins to deſpiſe things at home, and to admire every thing foreign. The love of one's country is the foundation of the public ſafety; but how can he conceive it rightly and fully, who is taught, before he can diſcriminate things, and ſeparate black from white, that youth is better, more decently and ſkilfully taken care of, and that rules of conduct are more advantageouſly learned any where than among his own countrymen? And it is a circumſtance ſtill more dangerous, that by theſe means he begins to have a mind, conformed not to his own, but to a foreign, and ſometimes, a hoſtile ſtate.* SCHEFFERUS.

prejudices

prejudices in favour of our country being removed, prejudices againſt it may find admiſſion? I am ſure it has often happened*. And I am alſo ſure, that, however a modern philoſopher may inveigh againſt that honeſt preference which an Engliſhman gives to his nation, it is a natural attachment, and attended with effects greatly beneficial. I will avow myſelf to be ſo truly an Engliſhman in this particular, as to think this preference not an ill-grounded prejudice, but fully juſtified by real obſervation, and by fair compariſon. Corrupted as we are, I think we have not kept pace in corruption with ſome of our admired neighbours. And I will add, that the corruption at preſent prevailing among us, if it does not originate, is greatly increaſed, by our too frequent intercourſe with France and Italy.

* We owe to this evil cuſtom, thoſe numerous and CONCEITED perſons who come home, and endeavour to explode, by cenſure and ridicule, all our hereditary virtues, CONJUGAL, paternal, patriotic and religious; all thoſe virtues, whoſe ſalutary influence, not yet quite loſt, enables us to ſtand up againſt an infamous combination of unprincipled enemies.

I could indeed almoſt wiſh, that travel were not conſidered as a neceſſary part of juvenile education. I mean not to prohibit travel; but I would have its advantages fought by men at a mature age, after they are ſettled, who, during the intervals of buſineſs, and thoſe receſſes which are allowed in almoſt every line of life, might take a voyage to a neighbouring country, and might, by the ſtrength of their underſtandings, and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traverſing all Europe under the age of twenty *. They ſhould go as philoſophers,

* Milton ſpeaking of travel has this paſſage:

"In thoſe vernal ſeaſons of the year, when the air is calm and pleaſant, it were an injury and ſullenneſs againſt nature, not to go out and ſee her riches, and partake in her rejoicing with heaven and earth. I ſhould not therefore be a perſuader to them of ſtudying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and ſtaid guides, to all the quarters of the land; learning and obſerving all places of ſtrength, all commodities of building and of ſoil, for towns and tillage, harbours, and ports for trade; ſometimes taking ſea, as far as to our navy, to learn there alſo what they can on the practical knowledge

phers, when they are capable of conducting themſelves, both in the ſearch of knowledge and in their moral behaviour. Travel undertaken in this manner, and after a valuable ſtore of learning, and of knowledge of our native country, is laid in, is one of the beſt methods of accompliſhing the human mind. It crowns and completes all its other improvements. A few months,

knowledge of ſailing and of ſea-fight. Theſe ways would try all their peculiar gifts of nature; and if there were any ſecret excellence among them, would fetch it out, and give it fair opportunities to advance itſelf by, which could not but mightily redound to the good of this nation, and bring into FASHION AGAIN THOSE OLD ADMIRED VIRTUES AND EXCELLENCES, with far more advantage, now, in this purity of Chriſtian knowledge; nor ſhall we then need the Monſieurs of Paris to take our hopeful youth into their ſlight and prodigal cuſtodies, and ſend them over back again transformed into MIMICS, APES, AND KICKSHOES. But if they deſire to ſee other countries at THREE OR FOUR AND TWENTY YEARS of age, NOT TO LEARN PRINCIPLES, but to enlarge experience and make wiſe obſervations, they will by that time be ſuch as ſhall deſerve the regard and honour of all men where they paſs, and the ſociety and friendſhip of thoſe in all places who are beſt and moſt eminent; and perhaps then other nations will be glad to VISIT us for their breeding, or elſe to IMITATE us in their own country."

MILTON's Tractate.

occaſionally ſpent in France or Italy, or Holland or Switzerland, at or between the age of thirty or forty, will enrich the underſtanding of a man of ſenſe with valuable treaſure. He will then ſearch for gold, and find it in abundance; while, at a boyiſh age, he would have been fully employed and ſufficiently ſatisfied in procuring droſs or tinſel, inſtead of bullion.

But ſince to reform the world, as the poet ſays, is a vaſt deſign, and the deſign commonly proves abortive, we muſt be contented with giving ſuch admonitions as may permit it to proceed in its own way with the leaſt inconvenience. As therefore there is no doubt, but that boys will continue to be ſent on their travels, notwithſtanding all that reaſon can advance againſt it; it remains, that ſuch directions be given as may at leaſt prevent them from incurring evil, if they cannot acquire real advantage.

Much of the ſucceſs certainly depends on the choice of the tutor or travelling companion. He ſhould be a grave, reſpectable man, of a mature age. A very young man, or a man of levity, however great

great his merit, learning, or ingenuity, will not be proper; becauſe he will not have that natural authority, and that perſonal dignity, which command attention and obedience. A grave and good man will watch over the morals and the religion of his pupil; both which, according to the preſent modes of conducting travel, are commonly ſhaken from the baſis, and levelled with the duſt, before the end of the peregrination. In their place ſucceed univerſal ſcepticiſm and unbounded libertiniſm *. But a tutor of character and principle will reſolve to bring his pupil home, if it is poſſible, not worſe in any reſpect than he was on his departure.

It is a known fact, that they who, at too early an age, ſpend much time on the continent, ſeldom retain that religion in

* Ἀναρχία μὲν γὰρ, ἣν ἔνιοι τῶν νέων ἐλευθερίαν ἀπαιδευσίᾳ νομίζουσι, χαλεπωτέρους ἐκείνων των ἐν παισὶ διδασκάλων καὶ παιδαγωγῶν δεσπότας ἐφίστησι, ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΩΣΠΕΡ ΕΚ ΔΕΣΜΩΝ ΑΥΘΕΙΣΑΣ. *An abſolute freedom from all reſtraint, which ſome young men, for* WANT OF A PROPER EDUCATION, *think liberty ſets over them harder maſters than their tutors and ſchoolmaſters —— even their own deſires, let looſe, as it were, like wild beaſts from chains.* PLUTARCH.

which

which their good forefathers lived and died. They commonly become the diſciples of the faſhionable philoſophers, and are led aſtray by the falſe lights of falſe wit, or loſt amid the clouds of metaphyſics.

So many, indeed, are the dangers attending foreign travel, that they whoſe ſituation and circumſtances will not permit them to engage in it, need not repine. Our own country abounds with objects ſufficient to excite, and amply to repay, the labour of enquiry. And to prove that foreign travel is not abſolutely neceſſary to give the full improvement to the human mind, we may recollect many eminent perſons, who have been richly adorned with every accompliſhment of the gentleman, and furniſhed with all the lights of the man of ſenſe and extenſive knowledge, though they never left their native ſhore*.

* I will beg leave to recommend one example, that of Cicero, as a model for the conduct of travel.

" He did not ſet out till he had completed his education at home . . . and after he had acquired in his own country whatever was proper to form a worthy citizen and magiſtrate of Rome, he went confirmed by a *maturity of age and reaſon* againſt the impreſſions of vice. . . In a tour, the moſt delightful of the

the world, he ſaw every thing that could entertain a curious traveller, yet ſtaid no where any longer than his benefit, not his pleaſure, detained him. By his previous knowledge of the laws of Rome, he was able to compare them with thoſe of other cities, and to bring back with him whatever he found uſeful either to his country or himſelf. He was lodged, wherever he came, in the houſes of the great and eminent, not ſo much for their birth and wealth, as their virtue, knowledge, and learning: theſe he made the conſtant companions of his travels . . . It is no wonder that he brought back every accompliſhment which could improve and adorn a man of ſenſe." MIDDLETON.

A writer of hiſtory, who, by an affected and meretricious ſtyle, unlike the manlineſs of the claſſical model, has caught the tranſient applauſe of faſhion, and who ſeems to be ambitious of acquiring diſtinction by recommending infidelity and libertiniſm ON PRINCIPLE, ſpeaks, conſiſtently with himſelf, thus highly of FRENCH MANNERS; thoſe manners which, in the honeſt warmth of an Engliſhman, I have been led, in this ſection, and on all occaſions, to reprobate.

"If Julian, ſays he, could now reviſit the CAPITAL OF FRANCE, he might converſe with men of ſcience and genius, capable of underſtanding and of inſtructing a diſciple of the Greeks; HE MIGHT EXCUSE THE LIVELY AND GRACEFUL FOLLIES OF A NATION, whoſe martial ſpirit has never been enervated by the indulgence of luxury; and he muſt applaud the perfection of that INESTIMABLE art which ſoftens and refines and embelliſhes the intercourſe of ſocial life." Worthy Patriot, enlightened Philoſopher!

Whatever ſoftens, refines, and embelliſhes human life, in a proper degree, is certainly deſirable. But why muſt France be commended with ſuch warmth of approbation,

approbation, as if ſhe poſſeſſed this ineſtimable art excluſively. I think, in this poliſhed and enlightened age, the art is known and practiſed in England, as much as is conſiſtent with the national character, and the preſervation of that manly ſpirit which is neceſſary to the exiſtence of civil liberty; an INESTIMABLE BLESSING, which enlarges and ennobles and ſecures all the natural rights and enjoyments of human nature.

I cannot think it conſiſtent with a good citizen and a lover of one's country, to admire and extol the martial ſpirit of that nation, which is at this moment moſt hoſtile to all we hold dear, and which, in the preſent war, has behaved with ſuch perfidy, as would ſtigmatize an individual in private life with perpetual diſgrace.

As a ſuperintendant of education, I cannot help thinking myſelf bound thus publicly to diſapprove, on every proper occaſion, all works which tend to inſinuate corrupt and infidel principles into the boſoms of ingenuous youth.

"In times of luxury and diſſipation, when every tenet of irreligion is greedily embraced, *what road to preſent applauſe can lie ſo open and ſecure, as that of diſgracing religious belief, eſpecially if the writer help forward the vices of the times, by relaxing morals, as well as deſtroying principles.* Such a writer can have little elſe to do, but to new-model the paradoxes of antient ſcepticiſm, in order *to figure it in the world, and be regarded by the ſmatterers in literature and adepts in folly, as a prodigy of parts and learning.* Thus his vanity becomes deeply criminal, becauſe it is gratified at *the expence of his country's welfare.* But the conſolation which degenerate manners received from his fatal tenets, is repaid by *eager praiſe*; and vice impatiently drinks in and *applauds his hoarſe and boding voice, while, like a raven, he ſits croaking univerſal death, deſpair, and annihilation to the human kind.*"

BROWN.

CONCLUSION.

ON THE NECESSITY OF INCREASING THE PERSONAL MERIT OF THE COMMUNITY, BY GIVING A PROPER DIRECTION AND EFFICACY TO THE MODES OF EDUCATION.

Πᾶν γὰρ τὸ ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥΤΑΙ δὲ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ. καὶ τοῦτό ἐστι διαφανέστατον σημεῖον ΑΡΧΗΣ ΕΥ ΔΙΟΙΚΟΥΜΕΝΗΣ. προτρέπει τε γὰρ ΤΟΥΣ ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥΜΑΤΑ, καὶ τὴν ΕΠΙΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ διανέμει, καὶ πληροῖ τὰς πόλεις ΤΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ. *Every thing to which due honour is paid, thrives; but that which is ſlighted, falls off: and this (the payment of due honour) is the plaineſt ſymptom of a well-governed ſtate. It both ſtimulates the ſubjects to honourable purſuits, and allots the proper degree of dignity to each of them, and furniſhes the community with the beſt profeſſions and employments.* JAMBLICHUS.

Liceat inter abruptam contumaciam et deforme obſequium pergere iter ambitione ac periculis vacuum. *Let me be permitted to proceed in a path free from ambition and from danger, between rude contumacy on the one hand, and diſguſting obſequiouſneſs on the other.* TACITUS.

I Will take for granted, what no accurate obſerver will be diſpoſed to controvert, that there is a diverſity of NATIONAL CHARACTER; a diverſity not originating in the caſual

caſual influence of arbitrary modes, but in nature *. And I will venture to advance as equally true, that a nation no longer retains its dignity when it renounces its diſtinction.

When I turn my attention to my own country, I am willing to indulge the pleaſing idea, that I ſee ſomething in the national character of Engliſhmen, ſimilar to the ſpirit of an antient Roman. Of the Roman, a gravity and a dignity were the ſtriking features. I mean not the diſguſting ſeverity of a puritanical exterior †; but that reſpectable

* NAM ET GENTIBUS PROPRII MORES SUNT: nec idem in Barbaro, Romano, Græco, probabile eſt. *Even nations have their peculiar manners, nor is the ſame thing in a Barbarian, in a Roman, in a Grecian, equally probable.* QUINTILIAN.

† La FAUSSE GRANDEUR eſt farouche et inacceſſible; comme elle ſent ſon foible, elle ſe cache, ou du moins ne ſe montre pas de front, et ne ſe fait voir qu'autant qu'il faut pour impoſer.—La VERITABLE GRANDEUR eſt libre, douce, familiere, populaire; elle ſe laiſſe toucher et manier; elle ne perd rien à être vûë de près. BRUYERE.

But PERSONAL MERIT muſt conſtitute LA VERITABLE GRANDEUR.

" Greatneſs certainly does not conſiſt in pageantry and ſhow, in pomp and retinue; and though a perſon of quality will make uſe of theſe things to avoid

reſpectable appearance, which naturally reſults from ſentiments uniformly great; a gravity ſingularity, *and to put the vulgar in mind of their obedience to authority*, yet he does not think himſelf *really the bigger for them:* For he knows that thoſe who have neither honeſty nor underſtanding, have oftentimes all this fine furniture about them. Farther, to be great, is not to be ſtarched, and formal, and ſupercilious; to ſwagger at our footmen, and brow-beat our inferiors. Such a behaviour looks as if a man was conſcious of his own inſignificancy; and that he had nothing but outſide, and noiſe, and ill-humour, to make himſelf conſiderable with: But he that is truly noble, has far different ſentiments; and turns his figure quite another way. *He hates to abridge the liberties, to depreſs the ſpirits, or any ways to impair the ſatisfaction of his neighbour. His greatneſs is eaſy, obliging, and agreeable; ſo that none have any juſt cauſe to wiſh it leſs.* And though he has a genuine kindneſs for all men; though he deſpiſes not the meaneſt mortal; but deſires to ſtand fair in the opinion of the world; yet he never courts any man's favour at the expence of juſtice, nor ſtrikes in with a popular miſtake. No, he is ſenſible it is the part of true magnanimity to adhere unalterably to a wiſe choice: Not to be over-run by noiſe and numbers; but to appear in defence of injured right, of neglected truth, notwithſtanding all the cenſure and diſadvantage they may ſometimes be under. To conclude his character, a great man is affable in his converſe, generous in his temper, and immovable in what he has maturely reſolved upon. And as proſperity does not make him haughty and imperious, ſo neither

gravity unallied to dulneſs, a dignity unconnected with opulence.

My opinion of this flattering reſemblance is not the effect of an unphiloſophical predilection, or fortuitouſly adopted. It is ſuggeſted by obſervation, and confirmed by a review of the annals of the Engliſh *. It is confirmed by their public conduct, ever generous, ſpirited †, humane; by their private lives, ſedate ‡, contemplative, independent;

neither does adverſity ſink him into meanneſs and dejection: For if ever he ſhews more ſpirit than ordinary, it is when he is ill-uſed; and the world frowns upon him. *In ſhort, he is equally removed from the extremes of ſervility and pride; and ſcorns either to trample upon a worm, or ſneak to an emperor.*

COLLIER.

* To whom we may apply the words of Cicero. Neque enim ita *generati a natura* ſumus, ut ad ludum et jocum facti eſſe videamur, ſed ad *ſeveritatem* potiùs et ad quædam ſtudia *graviora* atque majora. *For we do not ſeem to be formed by nature for play and jocularity, but rather for a manly ſeverity, and for purſuits of a graver and more important kind.* CIC.

† Les nations *libres* ſont *ſuperbes*.
Free nations are proud. MONTESQUIEU.

‡ Non enim hilaritate, nec laſciviâ nec riſu, aut joco comite LEVITATIS, ſed ſæpe etiam TRISTES firmitate et conſtantiâ, ſunt beati. *For it is not always by jollity that men are happy, nor wantonneſs, nor*

dependent; by their writings, ſolid, nervous, and breathing a ſpirit of freedom and philanthropy, which almoſt reſcues human nature from the imputation of degeneracy.

Such has been the national character of Engliſhmen *. I will not ſurvey the preſent age † through the deceitful medium of ſplenetic obſervation. But he muſt be partial to a culpable extreme, and candid from a ſiniſter motive, who ſees not the

laughter, nor jocularity, the attendant of levity; but the SERIOUS *alſo are often happy in their firmneſs and conſiſtency.* CIC.

* Fuimus. *We have been.*

† Ἴδιον Ἀνθρώπου, τὸ καταμέμφεσθαι τα παρόντα.
It is characteriſtic of man to blame preſent things.
LONGINUS.

Vitio malignitatis humanæ vetera ſemper in laude, præſentia in faſtidio ſunt. *From the malignity of human nature antient things are praiſed, and the preſent loathed.*
DE CAUSIS CORRUPTÆ ELOQ.

Erras, ſi exiſtimas noſtri ſæculi eſſe vitium, luxuriam et negligentiam boni moris; et alia quæ objicit ſuis quiſque temporibus. HOMINUM ſunt iſta, non temporum; nulla ætas vacavit a culpâ. *You are miſtaken if you think that luxury, and the neglect of good manners, and the other things which every one objects to his own times, are peculiar to our age. Theſe things are the marks of men, not of times. No age has been free from fault.*
SENECA.

national

national character abandoned for an imitative levity; an exchange obviously productive of consequences, which, besides their moral evil, have rendered the reign of a pacific and a benevolent prince eminently calamitous.

The existence of society confessedly depends on a regular subordination. What deranges or disturbs this regularity, even in the idea of the subaltern ranks, shakes the basis of society. All those who are raised by civil distinctions above the level of natural equality *, are under obligations to preserve an appearance of dignity adequate to their situation, and correspondent to their real importance †. Respect should be

* Magnum est personam in republicâ tueri principis, qui non animis solùm debet, sed *oculis* servire civium. *It is a great thing to support in a state the character of a ruler, who is under obligations to conform himself, not only to the minds, but to the* EYES *of the citizens.* CIC.

† Τὸν τοῖς ἄλλοις ἐπιτατεύοντα καὶ ἐπιτάσσοντα χρὴ οὐ τῇ ἐξουσίᾳ μούνῃ τοῦ ἐπιτατέειν τε ἐπιτάσσειν, ἀλλὰ ΑΞΙΑ ΚΑΙ ΓΝΩΜΗ ΠΡΟΕΧΕΙΝ τῶν ἐπιτασσομένων. *He who governs and commands others, ought not to govern and command by dint of power only, but to have the superiority over the governed in dignity and mental ability.* EUSEBIUS.

be decently exacted wherever it is due, not from a principle of pride, or from a littleneſs of mind *; but becauſe it facilitates the due degrees of neceſſary acquieſcence; becauſe it regulates the complex movements of the political machine. Even formality and dreſs †, though futile in themſelves, when abſtractedly conſidered, and contemptible in a nation of philoſophers, have been preſerved with care in the flouriſhing periods of an empire, becauſe they tended to PROMOTE TRANQUILLITY. They excited an

Nec tibi, quod eſt riſſimum, aut facilitas auctoritatem, aut ſeveritas amorem diminuat. *Nor let, which is however very uncommon, eaſineſs diminiſh authority, nor ſeverity love.* TACITUS.

* No; for, Eſt *anguſti* animi atque demiſſi, triumphi honorem atque *dignitatem* contemnere. Nam et *levitatis* eſt. *It is the mark of a little and abject mind to undervalue the honour and dignity of a triumph. For it is a mark of levity.* CIC.

† Τῦις ἰυγενέσι μ᾽ καλοῖς μάλιτα κατεπείγει κάλλος μὲν ἐπὶ τῆς ΟΨΕΩΣ, σωφροσύνην δὲ ἐνὶ τῆς ψύχης, ἀνδρείαν δὲ, ἐπ᾽ ἀμφοτέρων τούτων, χάριν τε ἐπὶ τῶν λόγων διαλελεῖν ἔχουσιν. *He chiefly urges, that the high-born and the beautiful ſhould diſplay at the ſame time beauty indeed in their external appearance, moderation in their mind, but fortitude in both of theſe, and grace in all their words.* DEMOSTHENES.

awe

awe among the rude and refractory, which enſured a ready ſubmiſſion to legal authority*. Let philoſophy boaſt its pretenſions, we are yet ſo conſtituted, that not only the uncultivated, but the enlightened alſo, are powerfully affected by external appearance†. Suſceptible nature admits the impreſſion previouſly to the interference of rational refinement. The remark is indiſ-

* Ο ΤΥΦΟΣ, ὥσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΛΕ, ΤΟΥΣ ΠΟΛΛΟΥΣ ἄγει. *External pomp leads the populace where it will, as a ſhepherd a flock of ſheep.* DIOGENES.

Ὅτι παυομένη ἡ ἐκ τοῦ βασιλικοῦ πλούτου τοῖς πολλοῖς ἐγγιγνομένη κατάπληξις ἐυκαταφρόνητον ἐποίει τὴν βασιλείαν. *Becauſe when the ſtriking effect which is naturally produced by the appearance of kingly wealth and power on the* MANY, *ceaſes, it renders government contemptible.* SOCRATIS Eccl. Hiſt.

† Parva ſunt hæc, ſays Livy, ſpeaking of ceremonies, ſed parva iſta non contemnendo majores noſtri maximam hanc rem fecerunt. *Theſe are little things, but by not deſpiſing little things, our anceſtors made this ſtate ſo great.* LIVY.

Romulus ita ſancta jura generi hominum agreſti fore ratus, ſi ſe ipſe venerabilem inſignibus imperii feciſſet, cum cætero HABITU ſe AUGUSTIOREM tum maximè lictoribus duodecim ſumptis fecit. *Romulus thinking that the laws would thus become more venerable to a ruſtic people, if he ſhould make himſelf reſpectable by the inſignia of power, rendered himſelf more auguſt, as by his appearance in other reſpects, ſo principally by taking twelve lictors in his retinue.* IDEM.

putably

putably juſt, and we may proceed to the application.

I ſay then, that of late it has been the whimſical affectation of the times to throw aſide all formality *, and to break down the barriers which reſtrained the obtruding footſtep of upſtart inſolence. The dreſs diſtinctive of a profeſſion or an office, is ſtudiouſly laid aſide, as far as the obſtinacy of laws and cuſtoms will admit. The profeſſional or official manners are even more readily relinquiſhed. Though the moſt important end of the moſt important profeſſions and offices may be fruſtrated, yet it is thought a compenſation, that the individuals who fill them become agreeable †. They ceaſe to be venerable, to become agreeable ‡. Public good is too remote

* Paucis DECUS PUBLICUM curæ.
Few take care of the public honour. TACITUS.
Da autorita LA CEREMONIA al alto.
Ceremony gives authority to the great.

† They often act according to the opinion of Ovid.
Non bene conveniunt nec in unâ ſede morantur
Majeſtas et amor.
Reſpect and love are not eaſily rendered conſiſtent.

‡ Η νυν ὑπο τινων ΧΡΗΣΤΟΤΗΣ καλουμένη
Μεθῆκε τὸν ὅλον ἐις πονηρίαν βίον.

That

remote an end to induce them to renounce the charms of eaſe. Indeed it muſt be confeſſed, that the arguments in favour of this voluntary degradation are often plauſible, and the motives ſometimes amiable. It is often cauſed by true humility, and a deteſtation of the unjuſt claims of hypocriſy. But I fear the general prevalence of that ſpontaneous abaſement which marks the age, and deſtroys the true national character, is often the GENUINE EFFECT OF A REAL WANT

That quality, which ſome good-nature term,
Has brought much miſchief on the public weal.

MENANDER.

But nothing *indecorous* or *incongruous* is generally agreeable. Great men, like great things, require a correſpondence of parts or circumſtances. Il faut que les grandes choſes aient de grandes parties; les grands hommes ont de grands bras, les grands arbres de grands branches, et les grandes montagnes ſont compoſées d'autre montagnes qui ſont au deſſus et au deſſous; c'eſt la nature des choſes qui fait cela. *Great things muſt have great parts, large men have large limbs, great trees have great branches, and great mountains are compoſed of other mountains one above another. It is the nature of things which occaſions this.*

MONTESQUIEU.

Thus is taſte intereſted in maintaining an uniform dignity of character.

OF

OF PERSONAL DIGNITY* OR WORTH; a defect, which is often rendered more conſpicuous, by the contraſt of a dignified appearance †. Real merit and external dignity muſt add a luſtre to each other, like the diamond, and the gold in which it is inſixed. Pity would be loſt in laughter, if we were to ſee an idiot in the robe of royalty. But what-

* Origo ei (dignitati) præcipua AB INTERNA MAGNITUDINE, ID EST VIRTUTE: etſi externa etiam SPECIES, GESTUS, CULTUS, aliquid addunt. *The origin of this dignity is chiefly from internal greatneſs, that is, from virtue, though external appearance, behaviour, and dreſs, add ſomething to it.* LIPSIUS.

† There is a love of liberty, natural to us all, which makes men unwilling to ſubmit to their fellow-creatures, when they can diſcern no good reaſon for it; and indeed ſuch reluctance is not to be blamed, when they are required to obey VICIOUS AND CONTEMPTIBLE PERSONS arrayed in the TRAPPINGS OF AUTHORITY. JORTIN.

In this age, a man's being vicious ſeems to be no bar to his being POPULAR, or rewarded by government or the people. Abilities alone are required; and theſe abilities, if analyſed, will be found to be little more than IMPUDENCE AND A SPIRIT OF ADVENTURE, commonly excited by want, and uncontrouled by principles of any ſort except thoſe of SELFISHNESS. Nothing can be a greater mark of national depravity, than the low eſtimation of GOODNESS OF HEART IN PUBLIC CHARACTERS; that nobleſt diſtinction of humanity.

ever

ever is the motive, or however agreeable within a narrow circle the effects of the faſhion of aboliſhing all forms whatever, the miſchief of it is now felt in every part of the community.

The levelling principle, as it may be termed, has not heſitated to diveſt the chief magiſtrate of dignity, to inſult his perſon, to draw aſide the veil of majeſty, and to pollute the very FOUNTAIN OF HONOUR. The executive powers of government have been traduced in language level to the capacity of the meaneſt labourer who carouſes in the loweſt houſe of vulgar entertainment *. I am not one of thoſe who would promote the moſt diſtant tendency to deſpotiſm †; but I would promote ORDER and TRANQUILLITY, the moſt valuable ends of civilization ‡. And I will aſſert,

* Such perſons ſhew, arrogantiam oris et contumaciem animum, *that arrogance of ſpeech, and contumacy of mind*, go together. TACITUS.

† It has always been the policy of tyrants to DISCOURAGE perſonal merit; we labour to ENCREASE it.

‡ Whether ſome perſons who have miſled the vulgar by echoing the word LIBERTY, are not well characterized by Tacitus in the following paſſage, I leave the

aſſert, that when the perſons of the rulers, in any department of the ſtate, are rendered contemptible, the reverence neceſſary to reſtrain the vulgar is removed, and it is not wonderful that the conſequences are RIOT and REBELLION. The ſymptoms have appeared, and plainly indicate the cauſe of the diſtemper. The infection of French * levity has pervaded the whole maſs of the Engliſh body politic.

Look into the ſenate of an empire in extent, connections, reſources, and glories unrivalled. I will not be perſonal; though

the diſpaſſionate reader to judge. FALSÔ LIBERTATIS VOCABULUM AB IIS USURPATUM, QUI PRIVATIM DEGENERES, IN PUBLICUM EXITIOSI, NIHIL SPEI NISI PER DISCORDIAS HABEANT. *The word* LIBERTY *has been falſely uſed by perſons, who being* DEGENERATELY PROFLIGATE IN PRIVATE LIFE, AND MISCHIEVOUS IN PUBLIC, *had no* HOPES LEFT BUT IN FOMENTING DISCORD. TACITUS.

It is a remark juſtified by experience, that they who clamour loudeſt for liberty are often the moſt tyrannical in their diſpoſitions, and in private life. Their patriotiſm is uſually a compound of pride, ill-nature, diſappointment, and other malignant qualities.

* We laugh, we ſing, we feaſt, we play, we adopt every vanity, and catch at every lure thrown out to us by the *nation that is plauning our deſtruction.* BROWN.

perſonality, in the preſent age, is the readieſt method to excite popular attention. I will ſay nothing of the diſſipated youth, the virulent rancour, the petulant abuſe, the infidel principles *, or the de-

* The lenity to popery ſo conſpicuous in this age, has been thought by ſenſible perſons to ariſe not from the generoſity of our rulers, but their *contempt of all religion*, and from *worldly*, though falſe, *policy*. Unde, quanquam MANENTE IN SPECIEM CONCORDIA, OFFENSARUM OPERTA METUANTUR, *whence, though there is an appearance of concord, let the latent ſenſe of wrongs be dreaded*, ſays Tacitus. See BROWN.

Such favour muſt be unpopular in this Proteſtant country among *the middle ranks*, that is, among thoſe in whom the remains of principle and national character are chiefly to be found. It muſt be wicked in a high degree, if the pope be *Antichriſt*, as Sir Iſaac Newton and many others have thought; whoſe hearts and underſtandings were at leaſt as good as thoſe of Hume, Voltaire, and many *profeſſed unbelievers*, who have concurred in altering laws which affect religion.

But if you have courage enough publicly to avow a primitive zeal for the cauſe of Proteſtantiſm, or for many of theſe virtuous ſentiments and wholeſome practices of our good old Engliſh forefathers, immediately ſome TRAVELLED gentleman ſteps forth, and finically exclaims, How narrow-minded, how illiberal, how unphiloſophical, in theſe enlightened times, ſuch antiquated ideas! Univerſal libertiniſm, reſtrained only by POLITICAL compliance with what every prater terms vulgar prejudice, forms the wiſdom of theſe large-minded, liberal, and philoſophical gentlemen.

bauched

bauched morals, of any one ſenator: the ſenatorial rank ſhould conſecrate the perſons who poſſeſs it. And yet I will be free to remark, that the characteriſtic of the ſenate-houſe is the faſhionable levity *. When Cyneas went out from the Roman ſenate, he reported that it was a congreſs of kings.

* "If ſenators ſeldom riſe in political ſtudy higher than the ſecuring of a borough; inſtead of hiſtory, be only read in novels; inſtead of legiſlation, in party pamphlets; inſtead of philoſophy, in irreligion; inſtead of manly and upright manners, in trifling entertainments, dreſs, and gaming; if this ſhould be their ruling character, what muſt be expected from ſuch eſtabliſhed ignorance, but errors in the firſt concoction?

"In a nation thus circumſtanced, you will ſee ſome of its moſt public and ſolemn aſſemblies turned into ſcenes of unmanly riot; inſtead of the dignity of freedom, the tumults of licentiouſneſs would prevail. Forwardneſs of young men without experience, *intemperate ridicule, diſſolute mirth, and loud peals of laughter*, would be the ruling character of ſuch an aſſembly.

"In the court of Areopagus, ſo little was ridicule regarded as the teſt of truth, that it was held an unpardonable offence to laugh while the aſſembly was ſitting." BROWN.

Ἀφεκτέον δὲ καὶ σκωμμάτων. . . καθαιρήσει τις τὸ ΣΕΜΝΟΝ τῆς ἀρχῆς ΓΕΛΩΤΟΠΟΙΕΙΝ πειρώμενος. *Perſons concerned in government muſt abſtain from jokes. . . He who endeavours to make a laugh will deſtroy the majeſty of government.* SOPATER.

Such

Such was the auguſt aſſembly. How would he have been affected, had he ever ſeen the law-givers * of a diſtinguiſhed nation in the

* Eſt ei, cui reſpublica commiſſa eſt, neceſſaria oratio et ſapientia, quâ regat populos, quâ ſtabiliat leges, quâ *caſtiget improbos*, quâ tueatur *bonos*, quâ laudet claros viros, quâ præcepta laudis et ſalutis aptè ad perſuadendum edat ſuis civibus, quâ hortari ad *decus*, *revocare a flagitio*, conſolari poſſit afflictos, factaque et conſulta fortium et ſapientium, cum improborum *ignominiâ* ſempiternis monumentis prodere. Plerumque tamen ad honores adipiſcendos et ad rempublicam gerendam nudi veniunt et inermes, nullâ cognitione rerum, nullâ ſcientiâ ornati. *Eloquence and wiſdom are neceſſary for him to whom a ſhare in government is delegated, by both of which qualities he may govern the minds of the populace,* CHASTISE THE WICKED, *defend the good, give due praiſe to men of character, iſſue out virtuous and ſalutary precepts to his fellow-ſubjects, and ſuch as are well adapted to have weight with them, exhort them to have regard to their honour, call them back from their abandoned conduct, comfort the afflicted, and hand down, by everlaſting memorials, the deeds and the counſels of the brave and the wiſe, and ſtigmatize the worthleſs with never-ceaſing infamy. Yet, for the moſt part, they offer themſelves as candidates for public honours, and a ſhare of legiſlation, naked and unarmed, furniſhed with no knowledge of things, nor with one valuable ſcience.* CIC.

This happened when liberty and manly virtue were on the decline; and when levity was preparing the way for thoſe monſters in human forms, many of the Roman emperors.

garb of grooms, and with the manners of a Merry-Andrew, laughing, jeſting, quarrelling, challenging, or affectedly inattentive during a debate*, which might terminate in the diſmemberment of the empire. If we were not certain of the contrary, we might haſtily conclude, that all who ſhew that they could have fiddled while Rome was burning, muſt partake in the other diſpoſitions of a Nero.

Look on the judicial ſeat† where a human creature is placed to diſpenſe live and death; to

* With reſpect to the qualifications neceſſary to form a good ſpeaker, let us hear Cicero.

Sic ſentio, neminem in oratorum numero habendum, qui non ſit omnibus iis artibus, quæ ſunt libero dignæ, perpolitus; quibus ipſis, ſi in dicendo non utimur, TAMEN APPARET ATQUE EXTAT, utrum ſimus earum RUDES, an DIDICERIMUS. *Thus I think, that no man is to be deemed a good ſpeaker, who is not thoroughly poliſhed with all theſe arts which are worthy a liberal man; which, though we ſhould not uſe in ſpeaking, yet it appears and becomes very clear, whether we are unacquainted with them, or have learned them.*

CICERO.

† Since the ſecond edition of this book, I have met with a paſſage at the concluſion of a life of Judge Blackſtone, which ſhews that I am ſo fortunate as to concur in the opinions which that great man entertained

to determine queſtions ſcarcely leſs intereſting than life, thoſe of liberty and property. Even there, on the very bench, where it once was uſual to be proverbially grave, ſymptoms have appeared of the faſhionable levity. Uſeful forms * are oſtentatiouſly renounced;

tained on this ſubject. "A natural reſerve and diffidence, which accompanied him from his earlieſt youth, and which he could never ſhake off, appeared to a caſual obſerver, though it was only appearance, like pride; eſpecially after he became a judge, when he THOUGHT IT HIS DUTY TO KEEP STRICTLY UP TO FORMS (which, as he was wont to obſerve, ARE NOW TOO MUCH LAID ASIDE), AND NOT TO LESSEN THE RESPECT DUE TO THE DIGNITY AND GRAVITY OF HIS OFFICE, BY ANY OUTWARD LEVITY OF BEHAVIOUR.

* Eſt proprium munus magiſtratûs intelligere ſe gerere perſonam civitatis, debereque ejus *dignitatem* et *decus* ſuſtinere. *The magiſtrate ought to underſtand, that he repreſents the perſon of the ſtate, and that he is obliged to ſupport its dignity and honour.* CIC.

Concurſio rerum externarum affert auctoritatem. *A concurrence of externals helps to give authority.* CIC.

Of theſe uſeful forms, we may truly ſay in the language of the ſchools, Forma dat eſſe rei. *The form gives eſſence to the thing.* If the people have prejudices, they are to be indulged in them, while they are innocent, for the ſake of tranquillity.

renounced; and the ſingular dreſs which our fathers juſtly contrived to cauſe a veneration for the perſon of a judge, and a readier acquieſcence in his deciſions, is worn with apparent reluctance, or gradually diveſted of its power of exciting awe. The contempt which familiarity of appearance in ſuch a ſituation muſt produce, is diſregarded for the pleaſure of eaſe, and the character of rendering ſuperiority leſs painful, by liberal condeſcenſion. But he who repreſents a king* in the actual performance of his moſt uſeful and ſacred office, the diſtribution of juſtice, muſt endeavour to appear awful to the rude ruffian, and the miſcreant of ſociety, as well as agreeable to thoſe whoſe enlightened minds can look

The contempt in which KNIGHTHOOD, which was a very proper reward for public and private worth, is now held, is very remarkable. The truth is, that the nation does not abound with men who have merit and dignity enough to preſerve an acquired title from ridicule. Titles, without merit, are nicknames. Doctors degrees are beginning to be diſgraceful.

* Majus aliquod et excelſius a principe poſtulatur. *Something more magnificent and more elevated is required in a prince.*

through

through the pageantry of an outſide *. Had theſe venerable officers been loved and revered as fathers, they probably would not have been inſulted either in the conflicts of party, or the fury of riot †. There is a beauty in decorum, which renders the aſſumption of external dignity, when it is ſupported by mental and official importance, agreeable as well as venerable ‡. The mind is hurt with incongruity, when it finds a *bellus homo* in the repreſentative of a king ‖. The aſs in the lion's ſkin excites

* Nec tibi quid liceat, ſed quid feciſſe *decebit*,
Occurrat, mentemque domet *reſpectus honeſti*.

Do not only conſider what you may do conſiſtently with moral or legal right, but what it becomes you in ſuch circumſtances to do; and let a due ſenſe of the propriety of making a reſpectable appearance get the better of your inclination. CLAUDIAN.

† Piety and virtue, in perſons of eminent place and dignity, are ſeated to great advantage; ſo as to caſt a luſtre on their very place, and by a ſtrong reflection double THE BEAMS OF MAJESTY. TILLOTSON.

‡ Quam GRAVIS VERO, QUAM MAGNIFICA, quam conſtans conficitur perſona ſapientis! *How* GRAVE, HOW MAGNIFICENT, *how conſiſtent is the character of a truly wiſe man!* CIC.

‖ And yet this ſometimes happens,

——— quoties voluit Fortuna jocari.

As often as Fortune has choſen to divert herſelf with a good joke. JUVENAL.

ridicule when detected; but the lion in the exterior of the aſs, would receive real injury, inſult, and contempt. His voluntary abaſement would invite the heel of the vileſt animal. It ſhould be remembered, that there are more in a great city who reſemble Therſites than Ulyſſes.

All who are poſſeſſed of command ought to poſſeſs a GOOD CHARACTER *, and to maintain a reſpectable appearance even in the minute circumſtances of ordinary life. Opinion is one of the ſureſt foundations of authority. It is a confidence in the perſonal merit † of the commander, which renders

* Χαλεπὸν ἄρχεσθαι ὑπο χείρονος. *It is hard to be in ſubjection to a worſe man than oneſelf.* DEMOCRITUS.

† See ſome excellent remarks in the notes on Philoſoph. Arrangements, from which I preſent the reader with the following;

"Epaminondas," ſays Mr. Harris, "in his political capacity, was ſo great a man, that he raiſed his country, the commonwealth of Thebes, from a contemptible ſtate to take the lead in Greece; a dignity which the Thebans had never known before, and which fell, upon his loſs, never to riſe again. The SAME MAN WAS A PATTERN IN PRIVATE LIFE OF EVERY THING VIRTUOUS AND AMIABLE; ſo that Juſtin well remarks—Fuit autem incertum, VIR melior,

ders obedience cheerful and implicit, and cauſes an alacrity of execution, which power only

or, an dux eſſet. *It was not eaſy to ſay, whether he excelled moſt as a man or a general.*"

Cornelius Nepos having recorded the other parts of his education, adds—At philoſophiæ præceptorem habuit Lyſim. . Cui quidem ſic fuit deditus, ut adoleſcens triſtem ac ſeverum ſenem omnibus æqualibus ſuis in familiaritate antepoſuerit, neque prius eum a ſe dimiſerit, quam doctrinis tanto anteceſſit condiſcipulos, ut facilè intelligi poſſet pari modo ſuperaturum omnes in cæteris artibus. *Lyſis was his maſter in philoſophy, to whom he was ſo devoted, that when a ſtripling, he preferred the company of that grave old man to that of thoſe of his own age; nor did he leave him till he ſurpaſſed his fellow ſtudents ſo much in learning, that it was eaſy to be perceived that he would excel all in other purſuits.* NEPOS.

Et certè non tulit ullos hæc civitas aut gloriâ clariores, aut AUCTORITATE GRAVIORES, AUT HUMANITATE POLITIORES, P. Africano, C. Lælio, L. Furio, qui ſecum eruditiſſimos homines ex Græciâ palàm ſemper habuerunt. *And certainly this city never produced any men more famous, or of greater gravity and authority than P. Africanus, C. Lælius, L. Furius, who always publicly aſſociated with the moſt learned men from Greece.* CICERO.

Of how much conſequence a good education was eſteemed by Philip king of Macedon, to a king and a commander, appears from a curious letter of Philip to Ariſtotle, preſerved by Gellius. I will tranſcribe it from Mr. Harris.

only ſeldom effects. Whether ſome miſcarriages in the naval and military * departments have not been, indirectly, cauſed by the ſelection of fine gentlemen, of agreeable triflers, of men of levity in appearance, levity in converſation, and levity of principle, to command armaments †, I leave to my countrymen to determine. Whether

Φίλιππος Ἀριστοτέλει χαίρειν.

Ἴσθι μοι γεγονότα υἱὸν· πολλὴν οὖν τοῖς θεοῖς χάριν ἔχω, οὐκ οὕτως ἐπὶ τῇ γενέσει τοῦ παιδὸς, ὡς ἐπὶ τῷ κατὰ τὸν σὸν ἡλικίαν αὐτὸν γεγονέναι· ἐλπίζω γὰρ αὐτον, ὑπὸ σοῦ τραφέντα καὶ παιδευθέντα, ἄξιον ἔσεσθαι ἡμῶν, καὶ τῆς τῶν πραγμάτων διαδοχῆς.

Philip to Ariſtotle greeting.

Know that I have a ſon born. On this account I am greatly thankful to the Gods, not ſo much for the birth of the child, as for his being born DURING YOUR TIMES: *for I hope that, by his being bred and educated* UNDER YOU, *he will become worthy of us, and worthy to ſucceed to the management of affairs.* A. GELL.

* Scipio ſemper inter arma et ſtudia verſatus, aut corpus periculis aut animum diſciplinis exercuit. *Scipio was always employed between arms and ſtudies, and exerciſed either his body in danger, or his mind in purſuit of learning.* PATERCULUS.

† SCIPIONI AFRICANO ſuâpte naturâ multa majeſtas inerat—adornabat habitus corporis non cultus mundi-tiis, ſed virilis ac vere militaris. *Scipio Africanus had naturally much majeſty—his perſon was not adorned with any nice attention to little neatneſſes, but like a man and a ſoldier.* LIVY.

Quanta

Whether it is not pernicious to a nation, that men of BAD CHARACTER, even monſters of vice, if we may believe report, ſhould have the official right of appointment* in naval, military, and eccleſiaſtical affairs,

Quanta illi, dii immortales! fuit gravitas quanta in oratione majeſtas! *Heavens! what gravity he poſſeſſed, how great majeſty was there in his ſpeech!* CIC.

* I am unwilling to apply to the Engliſh court, becauſe I firmly believe that he who preſides there is a noble exception, the words of Lucan,

——— exeat aulâ
Qui vult eſſe pius. Virtus et ſumma poteſtas
Non coeunt.

Let him depart from the court who wiſhes to be pious; virtue and ſovereign power are not compatible.

CLAUDIAN.

But though the fountain-head is clear, many of the ſtreams have polluted themſelves. Such at leaſt is the public opinion, which has almoſt as bad an effect on affairs, as the reality; for dignities are, in conſequence of it, evil ſpoken of and deſpiſed. He who promotes to offices of truſt and honour, an infamous debauchee, and a *notorious writer againſt* the religion of his country, does more harm than either the one by his bad example, or the other by his conceited lucubrations. It looks as if government were inſincere, and conſidered morality and religion merely as ſtate-engines. I will leave the impartial and diſcerning public to diſcover, whether or not characters infamouſly immoral, and wantonly irreligious, have been remarkably patronized.

Nil

affairs, is a problem which I leave to be ſolved by the apparent profligacy of this age, and the experienced miſeries of this reign *.

That the clergy imitate the prevailing manners, is lamentable †, but not ſurpriſing. With all the imperfections of human nature, they are expoſed to peculiar temptation. Few among mankind are practical philoſophers; and the preferments of the clergy are unfortunately in the hands of thoſe, whoſe manners they muſt reſemble

Nil intereſt faveas ſceleri, an illud, facias. *There is no difference whether you* FAVOUR WICKEDNESS, *or commit it.* SENECA.

* A deſire to avoid all perſonality induces me to omit many examples which would abundantly confirm the preceding obſervations. To mention one or two is of little ſervice. It tends only to excite revenge; without promoting reformation.

† Munus eorum eſſe debet reſiſtere et *levitati* multitudinis et perditorum temeritati. *Their buſineſs ſhould be to ſtand up againſt the levity of the multitude, and the raſhneſs of the abandoned.* CIC.

Some of them may perhaps ſay with Cicero—Non nos vitia ſed virtutes afflixerunt. *Not our vices but our virtues have injured us.*

Plus exemplo quam peccato nocent. *They do more harm by the example than the fault.* CIC.

to

to procure their protection *. I will not add to the obloquy poured upon their order. I will only regret, that they are ready to aſſiſt in diveſting themſelves of dignity, by throwing aſide that ſingularity of dreſs †, which, in ſome mode or other, in all ages and countries, has been deviſed to ſecure reſpect to the ſacerdotal order; not an uſeleſs and a bigoted devotion to it, but a decent deference neceſſary to give weight to their official inſtruction; neceſſary not

* They are often in the ſituation of Burrhus, mœrens et laudans; *lamenting, and at the ſame time applauding.* TACITUS.

† With reſpect to the pomp of canonical externals, we may ſay,

Quin ipſa *ſuperbia* longè
Diſceſſit, vitium rebus ſolenne ſecundis,
Virtutumque *ingrata* comes.

Even pride hath departed from us, a vice uſual in proſperity, and the diſagreeable companion of our virtues. CLAUDIAN.

A ſincerely good and benevolent man is as much ſuperior to a FORMAL HYPOCRITE, as heaven is to hell; but yet a reſpectable outſide, the genuine reſult of internal worth, is neceſſary to effect the purpoſe of the clergy,—NATIONAL REFORMATION.

only

only for their own, but their country's benefit*.

It is not among thoſe alone who ſupport a public character, but in the retired walks of private life†, we trace the ſame levity of

* La religion eſt toujours le meilleur garant que l'on puiſſe avoir des mœurs des hommes. *Religion is at all times the beſt ſecurity we can have for the morals of men.* MONTESQUIEU.

The STRENGTH OF EMPIRE is in religion.

BEN JOHNSON's Diſcoveries.

What ſhall we ſay, then, to thoſe vain writers of the age, who, to uſe the words of a virtuous writer, "endeavour to deſtroy the conſolation of the afflicted, "the hopes of the good, and the fears of the wicked?" If you will believe themſelves, they are the wiſeſt of men, and the greateſt benefactors to mankind.—But, ſays an ingenious remarker on men and things, "THOUGH THERE ARE STRANGE INCONSISTENT "MIXTURES IN HUMAN NATURE, THERE NEVER "YET WAS A VERY FINE UNDERSTANDING WHERE "THE HEART WAS BAD."

† Nobilium enim vitâ victuque mutato, *mores civitatis* mutari ſolent. *When the life and manners of the great undergo a change, the national manners are alſo altered throughout.* CIC.

In the very low ranks, I believe, the national manners, the *mores civitatis*, are not quite loſt. Faſhionable influence does not deſcend quite ſo low. The Engliſh ſeamen, for inſtance, ſeem as willing as ever to

of behaviour, appearance, and converſation. The man of fortune, even the PEER *, takes a pride in being diſtinguiſhed only by internal worth, from his huntſman or his porter. His own education may ſometimes prevent the ill effects upon his own mind †, yet the example tends to confound every vulgar idea of ſubordination; and it is not wonderful if popular tumults ariſe, and ſcarcely an individual is found capable of ſuppreſſing the growing inſurrection, by the ſtrong controul of perſonal authority ‡. The nation is at this time at a loſs

to fight the national enemy wherever they meet with him. The commanders are choſen from the higher claſſes.

* Ex magnâ fortunâ licentiam tantùm uſurpat. *From a great fortune he only aſſumes great liberties.*

TACITUS.

Illuſtriſſimi cardinales egent illuſtriſſimâ reformatione, *the moſt illuſtrious cardinals ſtand in need of a moſt illuſtrious reformation*, ſaid one who did not worſhip titles.

† Not always, for frequens imitatio tranſit in mores. *Repeated imitation inſinuates itſelf into the manners.*

QUINTILIAN.

‡ Ac veluti *magno in populo* cum ſæpe coorta eſt
Seditio, ſævitque animis ignobile vulgus.

Jamque

a loſs for perſons DISINTERESTED * AND DIGNIFIED enough to ſupport with credit the office of a juſtice of peace.

I dwell not on the moral evil of the univerſal levity, becauſe it is obvious. But it ſhould be conſidered by thoſe who would not attend ſimply to the moral evil, that moral evil is moſt truly national.

It has ſtrongly infected the taſte in literature †. Modern French authors are chiefly imitated and admired among thoſe who dictate from the throne of faſhion. The celebrated productions of modern French philoſophy are fanciful, and tend

Jamque faces et ſaxa volant; furor arma miniſtrat:
Tum pietate gravem ac meritis ſi forte virum quem
CONSPEXERE, SILENT: arrectiſque auribus aſtant,
Ille regit dictis animos et pectora mulcet. VIRG.
See Dryden's Virg. Book i. v. 214.

* A depravity of manners is now become ſo enormous, that any pretenſion to PUBLIC VIRTUE is conſidered either as hypocriſy or folly. Dr. GREGORY.

Quod ſegnities eſt, ſapientia vocatur.
That which is merely ſloth, is called good ſenſe.
TACITUS.

† Mores abeunt in ſtudia, as well as ſtudia in mores.
The manners have an influence on the ſtudies, as well as the ſtudies an influence on the manners.

rather

rather to lower than to exalt humanity *. Their recent hiſtories are deſtitute of dignity, both of diction and ſentiment, and unconfirmed by authorities. Their ſtyle is void of manly grace, and much reſembles that which was cenſured by the antients as one kind of the Aſiatic †, though the moderns who uſe it, value themſelves in diſcovering a mode which they fancy novel.

* Doctrines the moſt abſurd and the moſt contradictory to the COMMON SENSE and experience of mankind from the creation, are advanced by modern French philoſophers, LES NOUVEAUX PHILOSOPHES, and their imitators in England—and all for the ſake of procuring diſtinction by ſingularity.—Such philoſophy may be called, in Horace's words, inſaniens ſapientia, PHILOSOPHY RUN MAD.

† Genera autem Aſiaticæ dictionis duo ſunt; unum ſententioſum et argutum, ſententiis non tam gravibus et ſeveris quam concinnis et venuſtis. *There are two kinds of the Aſiatic ſtyle; one ſententious and witty; not made up of weighty and manly ſentences ſo much as of trim and pretty ones.* See Origin of Languages.

CIC.

Non eſt ornamentum virile concinnitas.

Prettineſs is not a manly ornament.

But

But to what purpoſe are theſe ſtrictures* ? To a great and a good one. THEY TEND TO SHEW THE EXPEDIENCY OF INCREASING THE PERSONAL MERIT † OF INDIVIDUALS, AND CONSEQUENTLY THE MERIT OF THE AGGREGATE. They point out the neceſſity of reſuming the NATIONAL CHARACTER which has been exchanged for the levity of France. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cauſe and the effect of deſpotiſm. It is to be ſhunned, as peculiarly unnatural, and baneful in the land

* Quorſum hæc tam putida tendunt? *Whither do all theſe diſagreeable things tend?* Some perhaps may be tempted to ſay. HOR.

† Dignus tibi ſis.

Be worthy in your own eyes. SENECA.

Tanti eris aliis, quanti tibi fueris.

You will be valued by others at the price at which you value yourſelf.

" Reſpect is often paid in proportion as it is claimed." JOHNSON.

The ſenſe of honour is derived from thoſe qualities which make us eſtimable in our own eyes, and which appear worthy of eſteem in others.

Father GERDIL.

of liberty *. It is in every place diſgraceful to humanity, for it tends to degrade it in the ſcale of exiſtence †.

But how is this levity to be ſhunned, and the national character reſtored? Adverſity is a ſevere remedy for political diſeaſe, and not to be wiſhed for till every lenient method has failed. A radical cure may be effected, BY RESTORING VIGOUR TO THE PROPER MODES OF EDUCATION. Let the mind be early habituated to ſomething ſolid for the employment of its energies; let it be ſupplied with food, which will nouriſh and add ſtrength and agility, not with ſuch

* As learning is favourable to liberty, ſo is liberty to learning. Θρέψαι τε γὰρ ἱκανὴ τὰ φρονήματα τῶν μεγαλοφρόνων ἡ ΕΛΕΥΘΕΡΙΑ, καὶ ἐφελκύσαι, ἅμα καὶ διωθεῖν τὸ πρόθυμον τῆς πρὸς ἀλλήλους ἔριδος, καὶ τῆς περὶ τὰ πρωτεῖα φιλοτιμίας. *For liberty is adapted to nouriſh the ideas of great minds, and both gently to allure and to puſh men to a ſpirit of rivalry with each other, and an ambition to be the firſt in their rank.* LONGINUS.

† Qui ſe ipſum nôrit, intelliget ſe habere aliquid divinum, ſemperque et ſentiet et faciet aliquid tanto munere dignum. *He who knows himſelf, will perceive that he has ſomething within him* DIVINE, *and will always think and act with a dignity adequate to ſo great an endowment.* CIC.

HOMO, RES SACRA.
Man is a ſacred thing. SENECA.

as only bloats, or over-loads with morbid matter. Let the uncorrupted boſom of ingenuous youth imbibe the ſpirit, the virtue, the elevation of ſentiment, and the rational love of liberty, which exalted the poliſhed antients to all that is great and glorious in this ſublunary ſcene.

To accompliſh this purpoſe, I have contributed my little portion. To increaſe the general ſtock of perſonal merit, is the ſcope of this Treatiſe. I have laboured to infuſe a taſte for the antients, which will naturally cauſe an admiration of their writings, and an adoption of their ſentiments. I have endeavoured to recommend a long and cloſe application to letters, and to explode thoſe novel * and ſuperficial modes which

* Optimum eſt majorum ſequi veſtigia, ſi rectè præeſſerint. *It is beſt to follow the footſteps of our forefathers if they have gone before us in the right way.* CIC.

But be it remembered, that I only oppoſe UNNECESSARY AND PRECIPITATE INNOVATION. I do not infer, that a cuſtom is good merely becauſe it has been long eſtabliſhed, but that it is probable, it has been long eſtabliſhed becauſe it is good.

Nihil poteſt eſſe diuturnum cui non ſubeſt ratio.

Nothing can be permanent for which there is not ſome latent reaſon. CURTIUS.

terminate in diſappointment. I have aimed at FOUNDING PUBLIC ON PRIVATE VIRTUE.

Such was my deſign. If it ſhould fail, the conſcious rectitude of it ſhall conſole me in diſappointment. I have neither wiſhed to flatter nor offend *. Truth is of no party †, and a free ſpirit is ſuperior to adulation. I do not enjoy, and I have not

* Admonere voluimus non mordere: prodeſſe, non lædere: conſulere moribus hominum, non officere. *We have meant to admoniſh, not to hurt; to ſerve, not to injure; to conſult the good of men's morals, not to do them a detriment.* ERASMUS.

Si quiſquam offendatur et ſibi vindicet, non habet quod expoſtulet cum eo qui ſcripſit; ipſe, ſi volet, ſecum agat injuriam, utpotè ſui proditor, qui declaravit hoc ad ſe propriè pertinere. *If any one is offended and takes it to himſelf, he has no reaſon to expoſtulate with him who wrote. Let him, if he chuſes it, treat with himſelf about the injury, as he is the betrayer of himſelf, by declaring that this belongs to him.* ERASMUS.

† Yet, Veritas odium parit; obſequium amicos. Scias eum peſſime dicere qui optimè placeat malis, eum optime dicere qui maximè placeat bonis. *Truth produces hatred, obſequiouſneſs friends; but be aſſured he expreſſes himſelf worſt, who pleaſes bad men beſt, and that he expreſſes himſelf beſt who pleaſes good men moſt.* PLIN. and CIC.

ſought the patronage of thoſe from whom comes promotion. I have paid no homage where favour is to be gained by arts which I have never ſtudied. I complain not, neither ought I to complain *. If my deſign produces its effect, I ſhall not be without a reward. I ſhall feel a ſolid ſatisfaction in having done ſomething conducive to the eſſential intereſts of my country †.

Though politics, a ſubject adapted to raiſe the paſſions, engroſs the thoughts of

* Nihil eſt, nihil deeſt. *Nothing abounds, nothing is wanting.*

The generous Public will uſually, in ſome mode or other, reward thoſe who HONESTLY devote themſelves to its ſervice. It will beſtow, QUOD NON DANT PROCERES. Its ESTEEM IS OF ITSELF, A NOBLE REWARD.

† Hoc juvat et melli eſt. *This is pleaſing and delightful.* HOR.

Nec enim is ſolus reipublicæ prodeſt qui de pace belloque cenſet, &c. ſed qui JUVENTUTEM EXHORTATUR, qui virtute inſtruit animos, IN PRIVATO PUBLICUM NEGOTIUM AGIT. *Nor does he only ſerve his country who gives his opinion on war and peace, &c. but* HE WHO EXHORTS YOUTH, *who furniſhes their minds with virtuous principles, who tranſacts public buſineſs in private.* SENECA.

every

every order, and little attention is paid to any other public-ſpirited exertions, but thoſe of the ſenate and the field; yet reaſon informs me, that a community may be moſt permanently and importantly ſerved, by the peaceful labours of the ſtudent *. I will not derogate from the glory of arms, or the merit of political conflicts; but I will ſay, that he effects a durable and a ſubſtantial good to ſociety, who ſucceſsfully labours in adding to the PERSONAL MERIT of a riſing generation. He ſows the ſeeds of excellence, which may ſpring up in a happy ſoil to aggrandize a kingdom; and of virtues, which may in future ages bleſs and exalt

* Unius ætatis ſunt quæ fortiter fiunt, quæ vero pro utilitate reipub. ſcribuntur, æterna. *What is done valiantly, is beneficial to one age only; but the effects of what is written for the public benefit, are eternal.* VEGETIUS.

Abundè relata nobis gratia erit, nec laborem nos hunc fruſtra putabimus inſumpſiſſe, ſi illorum conſequi favorem poſſimus quibus ipſa PROFUERINT, QUORUMVE MENTEM AD ALTIORA PAULO quam erant ituri, incitârint. *An ample return will be made us, nor ſhall we think we have thus laboured in vain, if we can obtain the favour of them whom theſe things have benefited, or whoſe minds they have incited to ſteps a little higher than they would otherwiſe have reached.*

JOACH. FORTII RINGEL.

human

human nature. When temporary subjects shall have passed away like the morning dew, those which are intended to promote a real and universal good, will continue to diffuse a beneficial influence.

THE END.

6 MA 85

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